

Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

Volume 7

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

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(d. 427 AH)

Volume 7

Qur'ān 2: 251 # Allah (the Exalted and Glorious) said:

{So they defeated them by Allah's Will, and David killed Goliath},

The story of how David killed Goliath is described in various ways by commentators of the Qur'ān, but they all convey a similar meaning.

It is said that among those who crossed the river with Saul were Ishā, who was the father of David, .and his thirteen sons. David was the youngest among them.

One day, David approached his father .and told him that whenever he used his ballista, he never missed the target. His father was pleased .and saw it as a sign that Allah had blessed him with skill. [147/b]

On another occasion, David informed his father that he had encountered a lion in the mountains. To everyone's surprise, he had ridden the lion .and held its ear, .and the lion did not harm him. His father saw this as another sign of Allah's favor .and protection.

Then, David came to his father once more, saying that when he walked in the mountains .and prayed to Allah, the mountains themselves seemed to join him in prayer. Each time, his father acknowledged that these were all signs of Allah's blessings .and goodness towards David.

His father responded with joy, saying, "Good news, my son! These are the blessings that Allah Almighty has bestowed upon you."

The situation escalated when Goliath sent a message to Saul, challenging him to send out a warrior to fight him. He proposed that if he was defeated, his wealth would go to Saul, but if he emerged victorious, he would claim Saul's wealth. This challenge troubled Saul, .and he made an offer to his camp, promising to give his daughter in marriage .and half of his wealth to anyone who would defeat Goliath. However, the fear of Goliath prevented anyone from stepping forward.

Allah Almighty revealed to their Prophet that among the sons of Ishā, there was one with whom Allah would grant victory over Goliath. Upon this revelation, Saul summoned Ishā and asked to see his sons. Ishā presented twelve men who were like masts, among them was a skilled .and knowledgeable man.

Saul showed them the horn, but nothing happened. He then called the stout man back .and displayed the horn to him. At this moment, Allah Almighty revealed, "We do not choose men due to their images, but rather due to the goodness of their hearts." Saul asked Ishā if he had any other children, to which Ishā replied in the negative. [148/a] However, the Prophet corrected him, saying, "O God, he claims that he has no other children." In response, Ishā acknowledged the truth .and revealed that he had a young son named David. He had kept David away from people's sight due to his short stature .and humble appearance.

Ishā informed Saul that David, peace be upon him, was left to herd the sheep .and was currently in certain lands. Saul set out to meet David .and discovered a valley separating him from the place where David was taking shelter. David was described as a short, ailing man with yellowish .and bluish skin, .and a porous complexion.

In that place, Saul spotted David carrying two young sheep, skillfully avoiding the torrent's rushing waters. Upon seeing David's compassionate treatment of the animals, Saul became convinced that this was the one he had been seeking. He called out to David .and placed the horn on his head, whereupon it overflowed with the holy oil. Saul then asked David if he could kill Goliath, promising him his daughter's hand in marriage .and a portion of his wealth as a reward. David responded affirmatively .and explained that he had experience in defeating fierce animals like lions, tigers, .and wolves when they threatened the sheep he tended by crushing their jaws .and clawing them.

While traveling back to the camp with David, he came across a stone in his path. The stone spoke, saying, "O David, carry me; I am the stone of Aaron, with which such-and-such a king was killed." David obliged .and carried the stone with him. Further along the path, he encountered another stone, which also spoke, saying, "O David, carry me; I am the stone of Moses, with which such-and-such a king was killed." David added this stone to his possessions. Then, he encountered yet another stone, .and this one declared, "O David, carry me; I am the stone with which you will kill Goliath. Allah Almighty has concealed me for your use." David, in obedience, carried this stone among his possessions as well.

As the armies prepared to battle and Goliath stepped forward to initiate the combat, [148/b] David was chosen to face him. Saul provided him with a horse, a shield, .and a weapon. David mounted the horse and carried the weapon as he approached the enemy. However, he hesitated .and returned to King Saul, leading some around him to comment, “The young boy seems fearful.”

David then came before the king, .and Saul inquired,

Saul asked David, “What’s the matter?” David replied, “If Allah Almighty doesn’t aid me, this weapon will be of no use to me. Let me fight as I see fit.” King Saul agreed, .and David prepared himself. He donned his armor, picked up his sling, .and advanced towards Goliath.

Goliath, a formidable warrior who had single-handedly defeated entire armies, was adorned in a helmet featuring three hundred iron bars.

However, when he saw David, fear seized his heart. Goliath questioned, “Are you the one who has come to fight me?” David confidently answered, “Yes.”

Goliath, mounted on a fully armored horse, taunted David, “So you’ve come to face me with a sling .and a stone, as if you’re chasing a dog?” David responded, “Yes, you are worse than a dog.”

Goliath scoffed, “Dividing your flesh between the lions of the earth .and the birds of the sky is not a bad idea.” David retorted, “Or perhaps Allah will divide your flesh for you.” With resolve, David exclaimed, “In the name of the God of Abraham,” as he took out a stone .and loaded it into his sling. Then, he retrieved another stone, saying, “In the name of the God of Isaac,” .and loaded it. Finally, David picked up a third stone, stating, “In the name of the God of Jacob,” .and placed it in the sling, effectively uniting them into one projectile.

David whirled the sling .and hurled it at Goliath. By the will of Allah, the stone struck the front of Goliath’s helmet, penetrated his skull, exited through the back of his head, and killed thirty men standing behind him. The divine intervention led to the defeat of Goliath’s army, .and Goliath lay lifeless. David then carried Goliath’s dead body to King Saul. [149/a].

The Muslims celebrated their victory with great joy, returning to the city safely .and enriched. They couldn't stop talking about David's heroic feat.

Subsequently, David, peace be upon him, approached King Saul .and reminded him of his promise: "Fulfill your promise to me .and give me your daughter in marriage." King Saul was taken aback .and questioned, "Are you asking for the king's daughter without a dowry?" David replied, "You didn't specify any dowry initially, .and I have nothing to offer you." King Saul, understanding David's situation, reassured him, "I won't burden you with more than you can bear. After all, you are a valiant warrior."

King Saul made another proposal to David, saying, "We have hidden enemies in the mountains. If you manage to kill two hundred of them .and bring back their coverings, I will give you my daughter in marriage." Determined to marry the king's daughter, David went into the mountains .and killed two hundred men, collecting their coverings by stringing them together on a thread. When he returned to Saul with the coverings, he demanded his wife as promised, .and King Saul fulfilled his pledge, giving David his daughter in marriage .and a portion of his wealth.

David's popularity .and heroism stirred jealousy in King Saul's heart, leading him to plot David's demise. A man named Dhu al-Aynayn, who had big eyes, informed Saul's daughter of her father's intentions, .and she warned David that he would be killed that night. Alarmed, David asked, "What crime have I committed?"

The daughter of Saul replied, "I received this information from someone who is truthful, so tonight, stay away .and see if it's accurate." David agreed, saying, "If he intends to kill me, I cannot leave, but bring me a wineskin." She brought it to him, .and he placed it on his bed, concealing himself beneath the bed.

In the middle of the night, King Saul entered the room with the intention of assassinating David. He inquired of his daughter, "Where is your husband?" She answered, "He is sleeping on the bed." Saul proceeded to strike what he believed was David with a sword. However, it was the wineskin that was pierced, causing wine to spill. Upon smelling the alcohol, Saul remarked, "May Allah have mercy on David; he has consumed a great deal of wine," .and he left the room, unaware that David had escaped harm.

The following morning, when Saul realized that he hadn't killed David, he expressed his resolve: "I have asked a man not to leave me until he avenges my actions." Consequently, he increased the number of doorkeepers .and guards, .and secured his doors tightly.

One night, David managed to enter Saul's chamber as Allah had calmed the eyes of the doorkeepers, [149/b] allowing him to open the doors. While Saul was asleep in his bed.

David placed an arrow at his head, another at his feet, one on his right, .and one on his left, .and then he quietly left the room. Upon waking .and seeing the arrows, Saul recognized them .and remarked, "May Allah have mercy on David. He is better than me. When I intended to kill him, he spared me. Yet when he had the chance to kill me, he refrained. Even if he had chosen to do so, he could have easily thrust this arrow into my throat, .and I could never have been saved from him."

On the following day, David once again managed to enter Saul's chamber. Allah blinded the doorkeepers, allowing him to enter while Saul was asleep. On this occasion, David took Saul's ablution jug .and the cup he used to drink, cut off some hairs from Saul's beard, .and collected a portion of his clothing. Afterward, David swiftly left, ran away, .and concealed himself.

The next morning, when Saul discovered what had happened, he ordered his guards to keep a close watch on David .and launched an intense search to find him. However, his efforts were in vain, .and he couldn't locate David.

One day, while on a journey, Saul came across David walking in the wilderness. He contemplated, "Today, I will seize David, as I am mounted on a horse while he is on foot." However, David possessed remarkable agility .and eluded his pursuer. Saul gave chase, but David ran even faster. Eventually, David sought refuge in a cave. Allah Almighty inspired a spider to weave a web over the cave's entrance, .and the spider obeyed this divine command. When Saul reached the cave .and noticed the spider's web, he concluded, "If David had entered this cave, he would have torn the web." Consequently, he decided to abandon the pursuit. Subsequently, David emerged from the cave .and joined a community of hermits in the mountains, where they devoted themselves to worship.

Saul faced strong opposition from scholars .and hermits who disagreed with his pursuit of David. Those who dared to dissuade Saul from killing David were themselves executed.

This marked a dark turn where Saul encouraged the killing of scholars among the Children of Israel. [150/a] He continued his brutal campaign .and emerged victorious in every battle he waged.

However, there came a day when a woman who possessed knowledge of Allah's greatest name was brought before him. Saul ordered his mightiest warrior to kill her, but this warrior, moved by mercy, hesitated. He contemplated the possibility that they might require a scholar's wisdom in the future .and chose to spare her life.

Saul's heart was filled with remorse, .and he deeply regretted all the terrible deeds he had committed. He wept profusely, .and his genuine remorse moved the people around him to feel compassion for his suffering. Saul's nights were spent in a state of mourning at the graves of those he had wronged. There, he would weep, cry out, .and implore anyone who could guide him in seeking repentance.

In his persistence .and desperation, Saul heard a voice emanating from the graves, saying, "O Saul, are you not content that you killed us in life .and now you continue to torment us even in death?" This voice only intensified his grief .and sorrow.

The most powerful among Saul's entourage took pity on him .and approached him, asking, "What troubles you, O king?" Saul replied, "Do you know of any scholar on this earth to whom I can turn .and seek guidance on how to repent?"

The most powerful responded, "Do you know your situation? It's like a king who once went to a village at night. When a rooster crowed, he interpreted it as a bad omen .and ordered, 'Do not leave any rooster in this village.' Later, when he wanted to sleep, he instructed his companions, 'If the rooster crows, wake us up for our night journey.' They replied, 'Have you left any rooster to be heard?' It's just like you have left no scholar to be found on Earth."

He cried .and moaned even more. When the most powerful saw his deep remorse, he asked, “If I guide you to a scholar, will you kill him?” Saul replied, “No, I won’t.” The most powerful trusted his sincerity .and informed him that the woman scholar was in his house.

Saul requested to be taken to her to seek guidance on repentance, as she was the only one who knew the greatest name. He explained, “The greatest name is only known to the dwellers of that house. If their men perish, their women will have this knowledge.” When they reached the door, the most powerful cautioned, “O king, if she sees you, she will be terrified.” He kept Saul behind .and entered alone, telling the woman, “Am I not the most virtuous of people over you, as I saved you from murder .and sheltered you in my house?” She replied, “Yes.”

In response, the most powerful explained that Saul needed her assistance, .and he inquired about the process of Saul’s repentance. Initially, the woman was so terrified that she fainted. However, the most powerful reassured her that Saul did not intend to harm her; he only wanted to ask her about the repentance process. [150/b] When she regained her composure, she replied, “No, by Allah, I do not know how Saul can repent. But do you know the location of a prophet’s grave?”

They proceeded to the grave of Ashmuel. The woman prayed .and made a supplication, .and then she called upon the owner of the grave. To their astonishment, Ashmuel emerged from the grave, dusting off his head from the dirt. At first, Ashmuel was taken aback .and asked if it was the Day of Resurrection. The woman assured him that it was not the Day of Resurrection but that Saul sought guidance on how to repent.

In response, Ashmuel asked Saul, “O Saul, what have you done after me?”

Saul responded, “I have committed many wrongs .and have come to seek repentance.” Ashmuel then inquired about Saul’s children, to which Saul replied that he had ten sons. Ashmuel advised him that the only way to seek repentance, to the best of his knowledge, was to give up his wealth, go out with his sons for the sake of Allah, place them in the front lines of battle until they were killed before him, .and then continue fighting until he himself was killed. Following this advice, Ashmuel returned to his grave .and passed away.

Saul returned even more distressed, fearing that his sons might not follow this path. He was overwhelmed with sorrow, weeping so intensely that his eyelashes fell out .and his body grew weak. His sons came to see him, .and he asked them, “If I were cast into Hell, would you ransom me?”

Saul’s sons assured him that they would do their best to save him from Hell. However, he told them that if they didn’t follow his instructions, he would still go to the Hellfire. When they asked him about his plan, he explained the story .and how he needed to be killed as well. His sons, understanding the gravity of the situation, agreed to his request, .and they prepared for battle.

Saul sent his ten sons to fight, .and they bravely fought until they were killed before him. Saul then joined the battle .and fought valiantly until he, too, was killed.

The person who killed him approached David, bringing the news of Saul’s death, expecting to be rewarded. However, David, out of respect for Saul, declared that the man would not live after killing Saul .and beheaded him. [151/a]

Following these events, the Children of Israel approached David, delivered the treasures of Saul, .and made David their king.

Saul’s reign lasted for forty years, from the beginning of his rule until he was killed in battle along with his sons.

Aḍ-Ḍaḥāk and Kalbī stated that, David became king, .and his reign continued for seven years after he had defeated Goliath. Under David’s leadership, the Children of Israel were united under the rule of a single king, a unique period of unity in their history. ⁽¹⁾

(1) This long report was mentioned by the compiler-stated- from the sayings of some commentators, and it belongs to the Israelite traditions as Ibn Kathīr stated in ((Tafsīr al-Qur’ān al-‘Aẓīm)) 1/425.

Wahb ibn Munabbih is one of the those who narrated this story: Abdul-Razzāq narrated in (Tafsīr al-Qur’ān al-‘Aẓīm) 1/103 and aṭ-Ṭabarī in ((Jāmi’ al-Bayān)) 2/625-626 and Ibn Abī Hātim in (Tafsīr al-Qur’ān al-‘Aẓīm) 2/477 (2526) As-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/565 to Ibn Al-Mundhir, all of them narrated it from Bakkār ibn ‘Abdullah. Aṭ-Ṭabarī reported it in ((Jāmi’ al-Bayān)) 2/627-628 and in (Tārikh al-Rusul wal Mulūk) 1/477 from the way of ‘Abd aṣ-Ṣamad ibn Ma’qil.

It was also narrated in (Jāmi’ al-Bayān) 2/626-627 via Ibn Ishāq. He said: Some of the people of knowledge, all of them, narrated it to me on the authority of Wahb ibn Munabbih.

The Almighty said: {and David killed Goliath} David, peace be upon him, is traced back through his lineage as follows:

David, son of Īshā, son of ‘Uwayd, son of Yā’ir, son of Salmūn, son of Yakhshūn, son of ‘Amā, son of Yā’ir, son of Ram, son of Khasrūn, son of Fāriḍ, son of Judah, son of Jacob, son of Isaac, son of Abraham.

Allah said: {And Allah gave him the kingship and wisdom} It refers to the prophethood **{and taught him from that which He willed}**

Al-Kalbī and other scholars suggest that the reference to David’s craft in this context is related to the skill of making shields. According to this interpretation, David was known for making .and selling shields, .and he

As-Suddī also mentioned it. Aṭ-Ṭabarī narrated it on his authority in “Jāmi‘ al-Bayān” 2/629-630, in ((Tārīkh al-Rusul wal Mulūk)) 1/472, and Ibn Abī Hātim in ((Tafsīr al-Qur‘ān al-‘Aẓīm)) 2/478 (2530) and Ibn Zayd. It was reported by aṭ-Ṭabarī in (Jāmi‘ al-Bayān) 2/630-631, and in ((Tārīkh al-Rusul wal Mulūk)) 1/476, and al-Rabī‘ narrated it by al-Ṭabarī in (Jāmi‘ al-Bayān) 2/630.

Mujāhid narrated it in (Tafsīr) 1/113 and from his way it was narrated by aṭ-Ṭabarī in (Jāmi‘ al-Bayān) 2/629 and Al-Suyūṭī attributed it to Al-Firyābī, and ‘Abd ibn Ḥāmid as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 1/565 the story of David picking up the three stones, Throw Goliath out.

As for the story of Talūt’s repentance and his story with the worshiping woman, aṭ-Ṭabarī reported it in (Jāmi‘ al-Bayān) and in ((Tārīkh al-Rusul wal Mulūk)) 1/473-474 on the authority of as-Suddī. It occurred to him that the Prophet whose grave they went to was Joshua. Ibn Ḥajar mentioned it briefly in (Faṭḥ al-Barī) 7/292. He attributed it to Ibn Ishāq in ((Al-Mubtada). And he brought it out on the authority of Ibn Ishāq Ibn Al-Mundhir, as in ((Ad-Durr Al-Manthūr)) by as-Suyūṭī 1/566-567.

As-Suyūṭī mentioned in (Ad-Durr Al-Manthūr) 1/566-567 that Ibn ‘Asākir narrated on the authority of Makḥūl with its meaning, and it occurred to him that the Prophet was Elisha. It was mentioned by Muqātil ibn Sulaymān in his (Tafsīr) 1/132 and compiled in (‘Arā’is al-Majālis) (pp. 273-274).

Wahb ibn Munabbih said: However, the People of the Book claim that when he saw the children of Israel turning away from him to David, they intended to assassinate David, and he wanted to kill him .See: (Jāmi‘ al-Bayān) by aṭ-Ṭabarī 2/627.

Ibn ‘Aṭīyyah said in (Al-Moḥarir al-Wajiz) 1/337: Most people have mentioned the stories of this verse. However, all these chains of transmitters are weak (Ḍa‘īf).

Abū Ḥayyān stated in (Al-Bahr Al-Muḥīt) 2/277: The commentators took a long time in the story of how David killed Goliath, and Allah did not state anything about the manner.

earned his living through this craft. It is said that he would only eat from the earnings he made through his own work. ⁽¹⁾

This is proven by the verse: {And We taught him the fashioning of coats of armor}[21:80]

It is said: It refers to the language of birds .and the ants.

It is also said: It is the Zabūr (Psalms).

It is also said: It is the euphonious voice .and melodies., .and Allah Almighty did not give anyone of His creation such a voice.

When he recited the Psalms (Zabūr), the natural world responded to his voice: animals would draw near to him, birds would gather around to listen, [151/b] streams would become calm, .and the wind would hush.

According to the narration of Ibn ‘Abbās, Aḍ-Ḍaḥāk, .and others, this “craft” or unique gift given to David, peace be upon him, was described as a chain connected to the galaxy .and orbit. The chain was said to originate from the monastery of David .and had several remarkable characteristics:

1. It was incredibly strong, like iron.
2. It had a fiery appearance .and color.
3. It consisted of rounded rings.
4. It was adorned with jewels.
5. It was adorned with bars of wet pearls.

(1) It was mentioned by Al-Wāḥidī in (Al-Basīt3) 1/151a and Al-Baghawī in (Ma’lim at-Tanzīl) 1/307.

Its beginning was mentioned by aṭ-Tabarī in ((Jāmi‘ al-Bayān)) 2/632, al-Zajjāj in (Ma‘ānī al-Qur’ān) 1/332 and as-Samarqandī in ((Baḥr al-‘Ulūm)) 1/221 without attributing to anyone. Al-Bukharī narrated in the book of sales, the chapter on earning a man and his work with his hand (2073) and in the book of Ḥadīthsof the Prophets, the chapter on the words of Allah Almighty:

{And to David We gave the Psalms}[Qur’ān: 17: 55] (3417) and Imām Aḥmad reported it (Al-Musnad) 2/314 (8160) on the authority of Abū Hurayrah, may Allah be pleased with him, on the authority of the Messenger of Allah (P.B.U.H), he said: ((David, peace be upon him, used to eat only from his own work earning).

This chain was not only a physical object but also had supernatural qualities. Whenever an event occurred in the air, the chain would produce a clinking sound, alerting David to that event. It had the power to heal the handicapped, .and anyone who touched it with a handicap would experience a recovery.

It became a symbol of faith .and a means for David's people to embrace religion by touching it with their hands .and then wiping their palms on their chests.

The chain connected to the galaxy .and orbit, which was a miraculous gift associated with David, peace be upon him, continued to be revered .and referred to by his people even after his time.

It was regarded as a symbol of justice .and righteousness. People would approach the chain when they had disputes or conflicts. Those who were honest, truthful, .and acted with righteousness would be able to touch the chain with their hand, suggesting a sense of divine approval .and vindication of their rights. On the other hand, those who were dishonest .and oppressive would not be able to attain it, signifying a divine judgment against their actions.

This practice continued among David's people until deceit .and trickery crept into their society.

The incident that marked this change was when one of their kings left a valuable gem with a man as a deposit.

When the king requested the gem back, the man denied having it. In this situation, they decided to refer to the chain, which had been a symbol of divine justice .and guidance.

The man who had the jewel realized that he wouldn't be able to retrieve it through his hand alone.

So, he leaned on his crutch, hid the jewel inside it, .and then approached the chain along with the owner of the gem. When they were near the chain, the owner of the jewel demanded, "Give me back my deposit."

The man replied, "I have nothing. If you were truthful, then you should reach for the chain yourself." The owner reached for the chain with his h.and .and was able to catch it.

The man who had initially denied having the jewel was then told, “Reach for the chain as well.” He complied and reached for the chain. The owner of the jewel agreed to hold the man’s crutch .and said, “Keep it until I reach for the chain.” [152/a]

The man who had initially denied having the jewel prayed to Allah, saying, “O Allah, if the deposit he claims has reached him, allow me to reach the chain.” and miraculously, he was able to catch the chain with his hand.

This extraordinary event left people astonished .and in doubt. As a result, Allah Almighty raised the chain from among them, putting an end to this miraculous sign among the people of David.

Allah said: {And if it were not for Allah checking [some] people by means of others} the verse. Abū Ja‘far, Shaybah, Nāfi‘, Ya‘qūb, and Ayyūb read: {Defense of Allah} adding an ‘Alif (letter a) to the word Daf’ (checking) to become Difaa (defense) in here and in Surah al-Ḥajj (Ch. 22), so thought Abū Ḥātim.

Some read it with the letter ‘Alif (a), while others omit it. Aboo ‘Ubayd suggested that the ‘Alif is not included because Allah Almighty doesn’t need anyone to defend Him; He is self-sufficient.

Abū Ḥātim added that the action can be attributed to a single doer, citing examples from Arabic idioms such as

“May Allah protect you well,”

“May Allah bless you,”

“Allah punished him,”

.and “he provided something.”

Ibn ‘Abbaas and Mujaahid’s interpretation suggests that if it were not for Allah’s protection through the Muslim soldiers .and their efforts, the polytheists would dominate the land, harm the believers, .and destroy the lands .and mosques.

Other Qur’an interpreters emphasize that Allah repels the infidels .and evildoers through the efforts of the believers .and the righteous, preventing them from achieving their harmful intentions.

{The earth would have been corrupted}, and whoever is in it would have perished.

The Messenger of Allah., (PBUH) said:

((Allah repels those who do not pray among my nation by those who do, and those who do not pay Zakat (obligatory charity) by those who do, and those who do not fast by those who do, and those who do not perform Hajj (pilgrimage to Mecca) by those who do, and those who do not perform Jihād (struggle) by those who do. If they all agreed to cease performing these deeds, Allah would not grant them a respite for a blink of an eye)) Then the Messenger of Allah, may Allah bless him and grant him peace, recited this verse.

[572] Abū al-Ḥasan Bārī' Ibn Muḥammad Ibn Al-Qāsim Al-Jurjānī narrated to me: [152/b] Abū Aḥmad 'Abdullah ibn 'Uday al-Qaṭṭān Al-Ḥāfiẓ informed us: 'Abdān al-Ahwāzi narrated to us: Hishām ibn 'Ammār narrated to us:

'Abdul Raḥmān ibn Sa'd ibn 'Ammār ibn Sa'd narrated to us: Malik Ibn Ubaydah narrated to me, on the authority of his father, his grandfather, reported the Messenger of Allah (P.B.U.H) as saying: **"Were it not for the servants of Allah who are kneeling down (praying), infants who are breastfed, and beasts that are grazing; He would pour out upon you the torment, then He would traumatize you."** ⁽¹⁾ (The status of this narration is that it is not a hadith and is not found in Sunni books; it is present in Shia books.)

Bari' expressed it in the poetic lines he composed:

(1) [572] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters includes 'Abdul Raḥman ibn Sa'd who is Ḍa'if (weak) and Mālik ibn 'Ubaydah who is unknown (Majhūl) and his father is accepted. No Jarḥ or Ta'dil (criticism or praise) was raised about the compiler's sheikh. Another Ḥadīth was narrated with the same meaning; however, it cannot be relied on as evidence since it is extremely weak.

the assessment of the reliability of the chain of transmitters

The authentication of Ḥadīth:

It was mentioned in al-Kāmil by ibn 'Uday ḍ/380, so did Al-Bayhaqī in As-Sunan al-Kubrā, on the authority of Abū Sa'd al-Mālinī who said: Ibn 'Uday informed us about it.

Also ibn 'Uday narrated it from Al-Bayhaqī in the two previous places - on the authority of Muhammad ibn Naṣr Al-Ramlī and Ibn Salam, who said: Hishām ibn 'Ammār narrated it to us.

Were it not for the kneeling of servants
 Neither for the breastfed orphan infants
 Nor for the untamed grazing creature
 Upon you would God pour torture

Muḥammad Ibn al-Munkadir narrated on the authority of Jābir Ibn ‘Abdullah, he said: The Messenger of Allah, peace and blessings be upon him, said:

“Allah Almighty reconciles, due to the righteousness of the Muslim man, his sons, his grandchildren, his neighbors, people from his neighborhood, and they will remain in Allah’s protection as long as he is among them.”

Qatādah said: By Allah, the believer is tried by the unbeliever, (and the unbeliever is cured thanks to the believer).

It was narrated by Ibn Abī ‘Aṣim in (Al-Aḥād and Al-Mathānī) 2/210 (965) and from his path. And it was narrated by aṭ-Ṭabarānī in (Al-Mu‘jam al-Kabīr) 22/309 (785), and in (Al-Mu‘jam al-Awsaṭ) 6/327 (6539) and Al-Bayhaqī in ((Shu‘b Al-Iman)) 7/155 (9820), all of them from Ibrāhīm ibn Al-Mundhir Al-Ḥazāmī said: Abd al-Raḥmān ibn Sa‘d, Al-Muzanī narrated to us about it.

Al-Manāwī said in (Fayḍ Al-Qadīr) 5/344: Adh-Dhahabī said in (Al-Muḥadhdhab): He is weak (Ḍa‘īf), and Mālik and his father are Majhūl (unknown).

Al-Haythamī said in (Majma‘ az-Zawā‘id) 10/227: It contains ‘Abdul Raḥmān ibn Sa‘d ibn ‘Ammār, and he is weak.

Al-Bazzār reported it in (Al-Baḥr Az-Zakhkhār) as in (Kashf Al-Astār) 4/66 (3212), and Abū Ya‘lā in (Musnad) 11/287 (6402) 11/511 (6633), and Aṭ-Ṭabarānī in (Al-Mu‘jam al-Awsaṭ) 7/134 (7085), Ibn ‘Uday in (Al-Kāmil) 1/243, Al-Bayhaqī in (As-Sunan Al-Kubrā) 3/345, and Al-Khaṭīb in (Tārīkh Baghdād) 6/64, all of them from the path Ibrāhīm ibn Khathiyam ibn ‘Irāk, on the authority of his father, on the authority of his grandfather, on the authority of Abū Hurayrah as Marfū‘ (raised to the Prophet).

Al-Bayhaqī said in (As-Sunan Al-Kubrā) 3/345: Ibrāhīm ibn Khathiyam is not strong, and he has a witness with another chain of transmitters that is not strong. Ibn al-Turkmānī followed him and said: Al-Bayhaqī said: It is not strong, and the people of this matter were harsh in saying it.

Ibn Ḥajar said in ((al-Talkhīs al-Ḥabīr)) 2/97: Its chain of transmitters includes Ibrāhīm ibn Khathiyam ibn Arrāk, and they graded him weak.

Al-Haythamī said in (Majma‘ Al-Zawā‘id) 10/227: It includes Ibrāhīm ibn Khathiyam, and he is weak.

I said: The saying of Ibn al-Turkmānī has another phase.

[573] Ibn Fanjawayh informed us: Abū Bakr Ibn Kharjah narrated to us: ‘Abdullah Ibn Aḥmad Ibn Ḥanbal narrated to us: Abū Hamīd al-Ḥimṣī narrated to me: Yaḥyá Ibn Sa‘īd al-‘Attār narrated to us: Ḥafṣ Ibn Sulaymān narrated to us: on the authority of Muḥammad Ibn Sūqah, on the authority of Wabarah Ibn ‘Abd al-Raḥmān, Ibn Umar reported the Messenger of Allah (P.B.U.H) as saying:

“Allah will repel calamity from one hundred members of a neighboring household by the righteousness of a single Muslim.”

Then Ibn Umar read:

{And if it were not for Allah checking [some] people by means of others}
{but Allah is full of bounty to the worlds.}(¹)

Qur‘ān 2: 252 # {These are the verses of Allah which We recite to you, [O Muḥammad], in truth. And indeed, you are from among the messengers.}

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- (1) [573] **The assessment of the reliability of the chain of transmitters:** Its chain of transmitters includes Ḥafṣ ibn Sulaymān who is Matrūk (disapproved) narrator and Yaḥyá ibn Sa‘īd al-‘Attār is weak, and he was the only who narrated it, and Ibn Kharjah used to narrate Mawḍū‘ (fabricated) Ḥadīths from trustworthy narrators.

The authentication of Ḥadīth:

It was reported by Al-Baghawī in (Ma‘ālim at-Tanzīl) 1/308 from the path of his compiler.

It was reported by Al-‘Aqīlī in ((Aḍ-Du‘fā’ Al-Kabīr)) 4/403 on the authority of ‘Abdullah ibn Aḥmad ibn Ḥanbal.

It was reported by Aṭ-Ṭabarī in (Jāmi‘ al-Bayān) 2/633, and Aṭ-Ṭabarānī in (Al-Mu‘jam al-Awsaṭ) 4/239 (4080) on the authority of Alī ibn Sa‘īd. And he said: No one narrated this Ḥadīth from Muḥammad ibn Sūqah except Ḥafṣ ibn Sulaymān, nor from Ḥafṣ except Yaḥyá. It was reported by Al-Ḥirī in (Al-Kifāyah fi-at-Tafsīr) 1/211 from the way of Abū ‘Awānah, and it was reported by Al-Wāḥidī in (Al-Wasīṭ) 1/361 from the way of Muḥammad ibn Al-Musayyib, all of them on the authority of Abū Ḥamid with it. It was reported by Ibn ‘Uday in (Al-Kāmil) 2/382 from Hishām ibn ‘Abdul-Mālik. He said: Yaḥyá ibn Sa‘īd informed us about it. He said: This Ḥadīth is not narrated by Ibn Sūqah except Ḥafṣ ibn Sulaymān.

Ibn Kathīr said in ((Tafsīr Al-Qur‘ān Al-‘Aẓīm)) 2/426: This chain of transmitters is weak, as Yaḥyá ibn Sa‘īd is Abū Zakariyā al-‘Attār Al-Homsī who he is very weak.

Al-Haythamī said in Majma‘ az-Zawā‘id 8/164: It was reported by aṭ-Ṭabarānī in Al-Mu‘jam al-Kabīr and al-Mu‘jam al-Awsaṭ, and in it is Yaḥyá ibn Sa‘īd al-‘Attār, who is weak.

I said: Ḥafṣ ibn Sulaymān is weaker than him.

Qur'ān 2: 253 # Allah the Almighty said :{ Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke} [153/a] al-Akhfash said: That is: Allah spoke to him.

As Allah Almighty said: [43:71] {And therein is whatever the souls desire} that is: the souls desire {and He Raised some of them in degree}.

[574] Ibn Fanjawayh informed us: Aḥmad Ibn Ibrāhīm Ibn Shādhān narrated to us: 'Umar Ibn Aḥmad al-Qaṭṭān narrated to us: Muḥammad Ibn Ismā'īl narrated to us: Wakī' narrated to us: Sufyān narrated to us, on the authority of his father, on the authority of Mundhir ath-Thawrī Abī Ya'lā, that Al-Rabī' ibn Khathiyam, said: There is no one better than our Prophet, and there is no one – after him - better than Abraham the friend of the Most Merciful. ⁽¹⁾

(1) [574] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters is Maqbūl (acceptable). The compiler's sheikh is trustworthy, Ṣadūq, but he used to narrate Munkar (disapproved) Ḥadīths. It also includes Muḥammad ibn Ismā'īl al-Ḥasanī, who is Ṣadūq.

The authentication of Ḥadīth: It was narrated by Ibn Al-Mundhir, as As-Suyūṭī attributed it to him in (Ad-Durr Al-Manthūr) 1/571.

He mentioned it on the authority of Al-Rabī': Al-Wāḥidī in (Al-Wasīt) 1/363.

And the royalists are the owners of a property that appeared in the land of the Romans and seized it, and most of the Romans are royalists. They said: The word united with the body of Christ and was clothed with His humanity, and that the human being was crucified and killed from him, and that God did not gain anything from him. Today they are called Roman Catholic.

And the Nestorians are the companions of Nestorius the Wise, who appeared in the time of al-Maymūn, and acted in the Gospels according to his opinion, and said: God is one with three Persons: Existence, Knowledge, and Life, and these Persons are not superfluous to the Essence, nor is it Him?! It still has followers in Iraq and Iran, and is sometimes called the Assyrian Church.

And the Jacobites are the companions of Jacob Al-Baradha'ānī, and he was a monk in Constantinople, and they said in the three hypostases, and they said: The word united with the body of Christ, and the word turned into flesh and blood, so God became Christ, and He is manifest in His body; Rather, he is, and this group has followers in Egypt, Nubia, and Abyssinia.

See: (Al-Faṣl fī Al-Milal wa'l-Niḥal)) by Ibn Ḥazm 1/110-112, (Al-Milal wa'l-Niḥal) by Al-Shahristānī (pp. 223-225).

{And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other} meaning: succeeding the messengers,

{after the clear proofs had come to them, but they differed} after them in religion {and some of them believed} they stayed steadfast on their faith

{and some of them disbelieved} so they became Jews, Christians, Jacobites, Nestorians, and Melkites, then they fought each other.

{And if Allah had willed, they would not have fought each other, but Allah does what He intends} He grants success to whom He wills with grace, and lets down whom He wills with justice.

[575] Abū al-Qāsim al-Habībī informed us: I found in the book of my grandfather al-Ḥasan Ibn Jaʿfar, he said: Aḥmad Ibn al-Aḥjam al-Marwazī narrated to us: Muḥammad Ibn al-Jarrāḥ al-Baṣrī narrated to us: Sharīk Ibn ʿAbdullah narrated to us, on the authority of Abū Ishāq al-Hamadānī, that Al-Ḥārith al-Aʿwar, said:

A man came to ʿAlī (Ibn Abī Tālib) and said, “O Commander of the Faithful, tell me about destiny.” Ali replied, “It is a dark path that you should not walk on.” The man asked again, “O Commander of the Faithful, tell me about destiny?” Ali responded, “It is a deep sea that you should not dive into.” Again, the man inquired, “O Commander of the Faithful, tell me about destiny?” Ali replied, “It is the secret of God that He has concealed from you, so do not try to uncover it.”

The man persisted, saying, “O Commander of the Faithful, tell me about destiny?” Ali then said, “O inquirer, did God create you as He willed, or as you willed?” The man answered, “As He willed.” [153/b] Ali continued, “Will He resurrect you on the Day of Judgment as He wills, or as you will?” The man replied, “As He wills.” Ali asked, “O inquirer, do you have a will with God, above God, or alongside God? If you claim you have a will above God, you have deemed your will superior to God’s. If you claim your will is alongside God, you have declared partnership with Him. Don’t you ask your Lord for protection?” The man replied, “Yes.” Ali asked, “Then, when you ask your Lord for protection, are you asking Him for protection from a calamity with which He afflicted you, or from a calamity that someone else afflicted

you with?” The man responded, “From a calamity with which Allah afflicted me.”

Ali continued, “Don’t you say: ‘There is no power .and no strength except through Allah?’” The man replied, “Yes.” Ali then asked, “Do you know its interpretation?” The man said, “No, please teach me, O Commander of the Faithful, from the knowledge that Allah has granted you.” Ali explained, “Its interpretation is that a person is not capable of obeying Allah or having the strength to resist disobeying Allah in all matters except through Allah. O inquirer, do you underst.and that Allah both afflicts .and cures? Have you come to your senses regarding God?” The man said, “Yes.”

Ali then said, “Now your brother has embraced Islam; stand up .and greet him.” After that, Ali continued, “If I saw a person from the people of destiny, I would take him by the neck .and not let go until I broke it, for they are the Jews, Christians, .and Magians of this nation.” ⁽¹⁾

(1) [575] **The assessment of the reliability of the chain of transmitters:**

The chain of transmitters of this Ḥadīth is Mawḍū‘, including: Al-Ḥārith al-A’war in his Ḥadīth is weak. Aḥmad ibn Al-Aḥjam is a liar. It is said that the compiler’s sheikh was declared a liar by al-Ḥākim.

The authentication of Ḥadīth: Narrated by Ibn ‘Asākir in (Tārīkh of Damascus) 42/512 via Ibrāhīm ibn Maḥdī Al-Aylī. He said: Aḥmad ibn Al-Aḥjam narrated to us about it.

Al-Muṭaḥqī al-Hindī attributed it in (Kanz al-‘Ummāl) 1/346 (1561) with this wording to Ibn ‘Asākir alone.

Al-Ajūrī reported it in (Al-Sharī‘ah) 2/844 (422), 2/952 (547), and Ibn Baṭṭāh in (Al-Ibānah) 2/140 (1583), and Ibn Babawayh Al-Qummī Al-Shia in (At-Tawḥīd) (p. 365) From ‘Abd al-Mālik ibn Hārūn ibn ‘Antarah, on the authority of his father, on the authority of his grandfather, on the authority of ‘Alī in brief.

This chain of transmitters is very weak as ‘Abdul Mālik ibn Hārūn is Matrūk (denounced) in Ḥadīth, and it was reported by Al-Lalkā’ī in (Sharh Uṣul al-I’tiqād) 4/695 (1123) via ‘Abdullah Ibn Bakr. In short, by mentioning only the first.

This Ḥadīth was narrated through a Munqati‘ (broken) chain of transmitters, since I could not find any biography for Abū ‘Abdul Raḥman.

(2) [576] **The assessment of the reliability of the chain of transmitters:** The verses were mentioned in (Ad-Diḥwān) (p.83)

Al-Bayhaqī reported it in (Manāqib al-Shāfi’ī) 2/109, via Aḥmad ibn Muḥammad ibn Maqṣam, he said: Some of our companions told me that he said: Al-Muzanī told me about it.

And in 1/412 and from his way of as-Subkī in (Tabaqāt al-Shāfi’ī al-Kubrā) 1/295 from the way of al-Rabī’ he said: I heard al-Shāfi’ī, so he mentioned it.

It was mentioned by Ibn Ḥajar in (Tawālī at-Ta’sīs) (pg. 75).

[576] I heard Abū Muḥammad ‘Abdullah Ibn Aḥmad Ibn Muḥammad al-Nāqid saying: I heard Muḥammad Ibn Ishāq Ibn Khuzaymah saying: I heard al-Muzanī saying: I heard al-Shafi’ī, may Allah be pleased with him, saying [154/a] :

Whatever You want, happens though I recant
 But my wishes won’t, happen if You don’t want
 Based on Your knowledge, You created the servant
 In terms of knowledge, all are equivalent
 Upon this, You showed favor,
 .and upon that, You forsook,
 And this would be helped, while that would be left
 The first is pleasant, the other’s dishonest
 The latter is wicked, the good is the best.

Qur’ān 2: 254 # The Almighty said: {O you, who have believed, spend from that which We have provided for you} meaning: voluntary charity and spending for good {before there comes a Day in which there is no exchange} there is no redemption in it {and no friendship} no fellowship {and no intercession} (except for Allah willing). Ibn Kathīr, Abū ‘Umarū, and Ya‘qūb read it all with Faṭḥah (◌).

(And in at-Tur: [52:23] {wherein [results] no ill speech or commission of sin}). The others read it all with Ḍammah (◌) and Tanwīn (◌). Actually, both are justified.

{And the disbelievers - they are the wrongdoers} because they worship in a wrong manner.

Qur’ān 2: 255 # Allah Almighty said: {Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence}

[577] Abū Al-Ḥasan Muḥammad Ibn al-Qāsim al-Fārisī informed us: Abū Muḥammad ‘Abdullah Ibn Aḥmad Ibn Ja’far narrated to us: ‘Abū ‘Amr ū al-Hīrī narrated to us: Aḥmad Ibn Manṣūr al-Ramadī narrated to us: Yaḥyá al-Hamānī narrated to us: Ja’far Ibn Sulaymān and Ibn al-Mubarak narrated to us, on the authority of Sa’id al-Jurayrī, on the authority of Abū As-Salīl, on

the authority of ‘Abdullah Ibn Rabāḥ, Ubayy ibn Ka‘b reported the Messenger of Allah (P.B.U.H) as saying:

The Messenger of Allah (P.B.U.H), asked me:

“O **Abū al-Munzr.**, what is the greatest verse in the Book of Allah?’ I replied, ‘Allah .and His Messenger know best.’ He asked me this three times. Then he asked me again, .and I replied, ‘Allah .and His Messenger know best.’ Then he asked me, .and I said, **{Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence}** [154/b]. He then struck my chest .and said, ‘Congratulations to you, Abu Al-Munthir! By Him in Whose Hand my soul is, it has a tongue with which it sanctifies the sovereignty of Allah at pillar the Throne.’”(1)

(1) **[577] The assessment of the reliability of the chain of transmitters:**

Neither Jarḥ nor Ta‘dīl was raised about the compiler’s sheikh, and Al-Ḥamānī is trustworthy, however, he is accused of plagiarizing the Ḥadīth, and the Ḥadīth was narrated from Ṣaḥīḥ (authentic) paths on the authority of Sa‘īd Al-Jarīrī.

The authentication of Ḥadīth:

Al-Ṭayālīsī reported it in his (Musnad) (p. 74) (550) on the authority of Ja‘far ibn Sulaymān, on the authority of Sa‘īd Al-Jarīrī, on the authority of ‘Abdullah ibn Rabā. At the end of it: He said: Sufyan says: Sa‘īd, on the authority of Abū As-Salīl, on the authority of ‘Abdullah ibn Rabāḥ. And Muslim in the Book of Travelers’ Prayer, Chapter on the Excellence of Surat Al-Kahf and Ayat Al-Kursi (810) and Abū Dāwūd in the Book of Prayer, Chapter on What Has Been Concerning Ayat Al-Kursi (1460), and Abd Ibn Hamid in (Musnad) as in (Al-Mukhtab) 1/199 (178), Al-Bayhaqī in “Shu‘b Al-Iman” 2/456 (2387), Al-Baghawī in (Ma‘ālim Al-Tanzīl) 1/310 and in “Explanation of the Sunnah” 4/459 (1195), and Ibn ‘Abd Al-Bar in (Jāmi‘ Bayān al-‘Ilm wa Faḍliḥ) 1/763 (1410), and al-Jawzaqī in (Al-Bāṭil, al-Manākīr wa al-Ṣaḥīḥ) 2/298 (710), all of them narrated it from the way of ‘Abd al-‘Ala, and not according to Muslim, and Abū Dāwūd. According to Ibn ‘Abd al-Barr and al-Jawzqānī: (By the One in Whose Hand is my soul, it has a tongue...) Narrated by ‘Abd al-Razzāq in (Al-Muṣannaf) 3/370 (6001), and from his way it was narrated by Imām Ahmad in ((Al-Musnad)) 5/141 - 142 (21278), Ibn Aḍ-Ḍurays in (Faḍā’il Al-Qur’an) (p. 90-91) (186), Al-Ṭabarānī in (Al-Mu‘jam al-Kabīr) 1/197 (526) abbreviated, and Al-Bayhaqī in (Shu‘b Al-Iman) 2/455 (2386), and it was narrated by Al-Wāḥidī in (Al-Wasīṭ) 1/364 via Muḥammad ibn ‘Abdul-Wahhāb As-Sukkarī, and he does not have: (By the one who is my soul...), both of them are on the authority of Ath-Thawrī.

It was reported by Abū Ubayd in (Faḍā’il Al-Qur’an) (p. 229) on the authority of Ismā‘īl ibn Ibrāhīm ibn Aliyah. Al-Ḥākim also reported it in (al-Mustadrak) 3/344, and on the authority of al-Bayhaqī in (Shu‘b al-Iman) 2/456 (2387) via Yazīd ibn Hārūn, and they do not have: ((By the one who is my soul...)) they are all on the authority of Sa‘īd al-Jurayrī with it.

[578] Abū Amrū Aḥmad Ibn Ubay al-Furātī narrated to us: Abū Bakr Aḥmad Ibn Ya‘qūb Ibn ‘Abdul-Jabbār al-‘Umawī narrated to us: Abū ‘Abdullah Aḥmad Ibn Al-Ḥasan, Ibn (‘Abdul-Jabbār) as-Ṣūfī narrated to us: Muḥammad Ibn Kathīr al-Fihri narrated to us, on the authority of Ibn Lahī‘ah, on the authority of Abū Qabīl al-Ma‘āfirī, ‘Abdullah Ibn Amrū Ibn al-‘Aṣ, may Allah be pleased with them, reported the Messenger of Allah (P.B.U.H) as saying

“Whoever recites Ayat al-Kursi (the verse of The Throne) after every obligatory prayer., nothing prevents him from entering Paradise except by death., .and .and the one who is regular in its recitation is a righteous .and devout worshiper. .and whoever recites it before sleeping., Allah will protect them, their neighbors, .and their neighbors’ neighbors.”⁽¹⁾

[579] Muḥammad Ibn al-Qāsim Ibn Aḥmad informed me: ‘Abdullah Ibn Aḥmad Ibn Ja‘far informed us: I heard Abū ‘Umarū al-Hīrī narrated to us: Muḥammad Ibn Yaḥyá narrated to us: Muslim Ibn Ibrāhīm narrated to us : Ismā‘īl Ibn Muslim narrated to us: Abū al-Mutawkil an-Najī narrated to us , that Abū Hurayrah had the key of the house of charity, and there were dates in it, so he went in one day, opened the door, and found that the dates had been taken as much as the amount filling the palm, then he entered another day, and found that it was taken as much as the last time, then he entered another day, and found that it was taken as much as the last time. He said: So Abū Hurayrah mentioned that to the Prophet, may Allah bless him and grant

(1) [578] Ḥadīth with this chain of transmitters is Mawḍū‘. It includes Ahmad ibn Ya‘qūb he fabricated the Ḥadīth, and Muhammad ibn Kathīr Al-Fihri is Matrūk.

And he related it on the authority of ath-Tha‘labī: aṭ-Tubrusī in (Majma‘ al-Bayān) 2/299.

And al-Khaṭīb reported it in (Tārikh Baghdad) 6/173 via Ibrāhīm ibn Muḥammad ibn Khrzādh, he said: Muḥammad ibn Ismā‘īl ibn Al-‘Abbās Al-Warrāq informed us, he said: Aḥmad ibn Al-Ḥasan ibn ‘Abdul-Jabbār informed us about it briefly without his saying: And it was like someone who fought...

Al-Muṭaqī al-Hindi attributed it in ((Kanz al-‘Ummāl)) 1/569 (2566) to al-Khaṭīb in (Tārikh Baghdad) alone..

Ibn Iraq said in ((Tanzīh Al-Sharia)) 1/294-295: Sheikh Taqī Ad-Dīn As-Subkī Al-Shāfi‘ī said: This Ḥadīth is disapproved, and it seems that it is Mawḍū‘, and it is based on Muḥammad ibn Kathīr.

See ((Al-Fawā'id Al-Majmū'ah)) by Ash-Shawkānī, p. 3111).

him peace, so the Prophet, may Allah bless him and grant him peace, said to him: **“Will you be pleased to find it full?”** He said: “Yes”. He said:

“Then once you open the door, say: Glory be to Him who made you subject to Muḥammad, peace be upon him.”

He said: so he went in, opened the door, and said: “Glory be to Him who made you subject to Muḥammad, may Allah bless him and grant him peace!” so he appeared in front of him, he said: “O enemy of Allah, are you the responsible for this?!” He said: “Yes”. He said: “I was taking it to poor Jinn households”, so he let him go. [155/a] Then he came back and mentioned it to the Prophet, peace be upon him, he said: **“Will you be pleased to find it full?”** He said: “Yes”. He said: **“Once you open the door, say the same”** so he opened the door and said: “Glory be to the One who made you subject to Muḥammad, may Allah bless him and grant him peace”, so he appeared in front of him, he said: “O enemy of Allah, did you not claim that you will not return?” He said: “Let me go this time; I will not come back”, so he let him go. Then he came back, so he took him for the third time, and said: “Did you not promise me that you would not return today? I will not let you go and I will take you to the Prophet, may Allah bless him and grant him peace” He said: “Don’t do it. If you let me go, I will teach you a word, if you say it, no one from the Jinn, young or old, male or female, will approach you”. He told him: “Will you?”. He said: “Yes”. He said: “What is it?” He said: “{Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence}” until he finished it, so he let him go, thus he went and did not return. Abū Hurayrah mentioned it to the Prophet, may Allah bless him and grant

him peace, thus the Prophet said: **“Didn’t you know that, O Abū Hurayrah? That is true.”**⁽¹⁾

(1) **The assessment of the reliability of the chain of transmitters:**

The compiler’s sheikh was not mentioned with Jarḥ or Ta’dil.

This Ḥadīth has been narrated from Ṣaḥīḥ paths on the authority of Muslim ibn Ibrāhīm. And It is reported in (Ṣaḥīḥ Al-Bukhārī) commenting in the assertive form.

Also it was reported by aḍ-Ḍarīs in in “Faḍā’il Al-Qur’ān” (p. 95) (195) and Ibn Mardawayh in his (Tafsīr) as Ibn Kathīr attributed it to him in “Tafsīr Al-Qur’ān Al-Aẓīm” 2/434 via Ahmad ibn Zuhayr ibn Ḥarb, both of them are Ibn aḍ-Ḍarīs And Aḥmad ibn Zuhayr on the authority of Muslim ibn Ibrāhīm.

[580] Ibn Fanjawayh informed me: Abū Bakr Muḥammad Ibn ‘Alī Al-Sarawī narrated to us: Abū Aḥmad Muḥammad Ibn al-Ḥusayn Ibn al-Faḍl Ibn Mālik narrated to us, on the authority of Muḥammad Ibn Al-‘Abbās, the freed slave of Banī Hāshim: Abū Ja‘far Muḥammad Ibn Abī al-Sarī narrated to us: Abū ‘Alī Idrīs Ibn Mūsa al-Bazzār narrated to us: Aḥmad Ibn ‘Abdullah narrated to us: Muḥammad Ibn Ja‘far Ibn Muḥammad Ibn ‘Alī Ibn al-Ḥusayn Ibn ‘Alī Ibn Abī Tālib, on the authority of his forefathers, ‘Alī Ibn Abī Tālib, may Allah be pleased with him, reported the Messenger of Allah (P.B.U.H) as saying:

“O ‘Ali, a verse was revealed from the treasures of The Throne, for which every idol worshiped in the East and the West fell down.”

Satan was terrified, and said: A great event happened on this night [155/b], so wait for me to seek for you the information from the East and the West of the Earth. So he went to Yathrib, where a man met him. Satan, transformed to an elderly, asked him: “O servant of Allah, did anything happen this night or on this day?”

He said: “Yes, the Messenger of Allah, may Allah bless him and grant him peace, told us that a verse was revealed to him, for which every idol fell on

It was narrated by An-Nasā’ī in (‘Amal Al-Yawm and Al-Laylah)) (pg. 277) (964) and from his path, ‘Alam Ad-Dīn As-Sakhawī in (Jamāl al-Qurā’) 1/56 from the way of Shu‘ayb ibn Ḥarb on the authority of Ismā‘īl ibn Muslim, in a similar manner.

Al-Bukharī reported it in the Book of Agency, Chapter: If a man is appointed, then the agent leaves something (2311) at length. In the book Beginning of Creation, in the chapter on the character of Satan and his soldiers (3275), and in the book on the virtues of the Qur’an, in the chapter on the merits of Surat Al-Baqarah (5010), it is briefly commented on in the three places on the authority of ‘Uthmān ibn Al-Haytham in the assertive form. It was narrated, Mutaṣṣil, by an-Nasa’ī in (‘Amal al-Yawm wal Laylah) (p. 278) (965), Ibn Khuzaymah in his (Ṣaḥīḥ) 4/91 (2424), and Abū Nu‘aym in ((Dalā’il an-Nubuwwah)) (p. 368) (267), (p. 600). (546), Al-Bayḥaqī in ((Dalā’il Al-Nubuwwah)) 7/107 and in “Shu‘ab Al-Iman” 2/456 (2388) and in “Ad-Da‘wāt Al-Kabīr” 2/114 (355), and Al-Baghawī in “Ma‘ālim At-Tanzīl”) 1/319 And in (Sharḥ of the Sunnah) 4/460 (1196) all of them narrated it from paths on the authority of ‘Uthmān ibn Al-Haytham, he said: ‘Afnarrated to us, on the authority of Muḥammad ibn Sirīn, on the authority of Abū Hurayrah, with its meaning, with close words.

Ibn Kathīr stated in (Tafsīr al-Qur‘ān al-‘Aẓīm 2/434 after mentioning this narration: It was narrated from another channel on the authority of Abū Hurayrah - meaning the narration of Abū al-Mutawkil on his authority - with another context close to this.

Ibn Ḥajar explained in ((Fath Al-Bārī) 4/488-489 the difference between the two accounts.

his face.” Then Satan went to his companions and said: “The greatest event happened in Yathrib.”

The Prophet, peace be upon him, said:

“This verse is not recited in a house except that the devils would desert it for three days - or he said: thirty days - and neither a witch nor a sorcerer would enter it for forty nights. O ‘Ali, teach your sons, family and neighbors, as there is no verse greater than this.” ⁽¹⁾

[581] Muḥammad Ibn al-Qāsim informed me: Abū ‘Abdullah Muḥammad Ibn Yazīd al-Mu‘addal narrated to us: Abū Yaḥyá al-Bazzār narrated to us: Ṭāhir Ibn Sa‘īd narrated to us: Muḥammad Ibn Amrū narrated to us: Nahshal Ibn Sa‘īd narrated to us, on the authority of Abū Ishāq, on the authority of Ḥabbat al-Uranī, on the authority of ‘Ali, he said: I heard your Prophet (P.B.U.H), on the pulpit saying:

“Whoever recites Ayat al-Kursi (the verse of The Throne) after every obligatory prayer., nothing prevents him from entering Paradise except by death., .and .and the one who is regular in its recitation is a righteous .and devout worshiper. .and whoever recites it before sleeping., Allah will protect them, their neighbors, .and their neighbors’ neighbors.” ⁽²⁾

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- (1) **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters contains someone whom I could not find and Muhammad ibn Ja‘far Aṣ-Ṣādiq is debatable, if he is Al-Juwaybirī, then the Ḥadīth is Mawḍū‘.

The authentication of Ḥadīth: The Ḥadīth was reported by Al-Zamakhsharī in (Al-Kashshāf) 1/302.

And Az-Zayla‘ī defended it when he transmitted it. (Takhrij Ḥadīthsand Athār Al-Kashhāf) 1/160.

Ibn Hajar said in ((Al-Kāf ash-Shāf)) 1/302: I did not find it.

- (2) **[581] The assessment of the reliability of the chain of transmitters:**

The compiler’s sheikh and the sheikh of his sheikh were not mentioned with Jarḥ or Ta‘dīl and Nahshal ibn Sa‘īd is Matrūk.

The first part of the Ḥadīth is confirmed from the Ḥadīth of Abū Umāmah.

The authentication of Ḥadīth:

Narrated by Al-Bayhaqī in (Shu‘ab al-Imān) 2/458 (2395) on the authority of Abū ‘Abdullah Al-Ḥākim, he said: Al-Qāsim ibn Ghānim informed me, he said: Muḥammad ibn Ishāq ibn Aṣ-Sabāḥ narrated to us, he said: Our father said: Muḥammad ibn ‘Amr Al-Qurashī informed us about it in a similar manner. He said: Its chain of transmitters is weak.

[582] On the authority of Abū Yaḥyá al-Bazzār, he said: ‘Atīq Ibn

And from his way it was narrated by Ibn Al-Jawzī in (Al-Mawḍu‘āt) 1/395 - 396 (476) and in it: Al-Ḥākim narrated to us, he said: Muḥammad ibn Šāliḥ ibn Hānī’ narrated to us, he said: Muḥammad ibn Ishāq narrated to us... on the authority of Abū Ishāq on the authority of Abdul ‘Uzzā, he said: I heard ‘Alī Briefly mention the first. Then he said: This Ḥadīth is not Ṣaḥīḥ. ‘Abdul ‘Uzzā does not know, and Nahshal has been rejected by Abū Dāwūd Al-Ṭayālīsī and Ibn Rahūhayah.

Al-Zayla‘ī and As-Suyūṭī transmitted it on the authority of Al-Bayhaqī.

(Takhrij Aḥādīth wa’tḥār Al-Kashshāf) 1/160, (Al-La’lī al-Maṣnū‘ah) 1/230.

Ibn Ḥajar said in (Al-Kāf Al-Shāf) 1/303: Its chain of transmitters includes Nahshal ibn Sa‘īd and he is Matrūk, as well as Ḥabbah Al-‘Aranī.

Al-Albani said: Its chain of transmitters is extremely weak, for it includes someone who is weak and the other is liar. (Mishkat Al-Maṣābih) 1/308.

Ibn Ḥibbān reported it in (al-Majrūhīn) 1/223 and Ibn al-Sunnī in (Action of the Day and Night) (pp. 65-66) (125) and Ibn al-Jawzī in (Al-Mawḍu‘āt) 1/398-399 (480) via Muḥammad ibn Zabūr al-Makkī said: Al-Ḥārith ibn Umayr narrated to us, on the authority of Ja‘far ibn Muhammad, on the authority of his father, on the authority of his grandfather, on the authority of Ali who said: The Messenger of Allah (P.B.U.H) said: (The opening of the book, the verse of the Kursī, and the two verses of Surat Āli-‘Imrān...) so he mentioned The first is about it, and there is an increase.

Ibn Ḥajar said: Al-Harith Baṣrī lived in Mecca, and no one of the earlier raised any criticism about him. Rather, Ḥammād ibn Zayd praised him, and he is older than him, and the critics: Yaḥyá ibn Ma‘īn, Abū Hātim, and An-Nasā‘ī confirmed him. Moreover, Al-Bukhārī reported a comment for him, and Aṣḥāb as-Sunan. Ibn Ḥibbān mentioned it in aḍ-Ḍu‘f, So he exaggerated his attenuation, and as for those above him, he does not ask about their condition; to their majesty, except that there is an interruption in their chain of transmitters; Because the pronoun in his grandfather, if it returns to Ja‘far, necessitates that it be from the narration of Al-Bāqir on the authority of Al-Ḥusayn, and if it returns to Muḥammad, it necessitates that it be from the narration of Zayn Al-‘Abidīn on the authority of ‘Alī, and in hearing each of them there is a disagreement. (Al-La’lī al-Maṣnū‘ah) by As-Suyūṭī 1/229.

Al-Ṭabarānī reported it in (Ad-Du‘a) 2/1103 (674), and from his way by Ibn Ḥajar in (Najate Al-Afkar) 2/280, via ‘Abdullah ibn Ḥasan ibn Ḥasan ibn Ali, on the authority of his father, on the authority of his grandfather, he said: The Messenger of Allah (P.B.U.H) said: (Whoever recites Ayat Al-Kursī after the obligatory prayer will be under the protection of Allah Almighty until the next prayer).

Ibn Ḥajar said (Natā’ij al-Afkār) 2/280: This is an unfamiliar Ḥadīth, and there is weakness in its chain of transmitters.

Al-Haythamī and As-Suyūṭī said: Its chain of transmitters is Ḥasan (good). (Majma‘ az-Zawā’id) 2/147-148, (Ad-Durr Al-Manthūr) 1/572.

The first part of the Ḥadīth was reported by Al-Nasā‘ī in (‘Amal al-Yawm wal Laylah) (p. 49) (100), and Al-Ruwaynī in (Musnad) 2/311 (1268), and Ibn As-Sunnī in (‘Amal al-Yawm wal Laylah) (p. 65) (124), and at-Ṭabarānī in (Al-Mu‘jam al-Kabīr) 8/114 (8532), and in (Al-Awsaṭ)

Muḥammad narrated to: Muḥammad Ibn Ismāʿīl Ibn Abī Fudayk, on the authority of Abū Sulaymān, on the authority of al-Ḥashābī, on the authority of Anas and (on) the authority of Jābir, tracing the Ḥadīth to the Messenger of Allah, peace and blessings be upon him, he said:

‘Allah, the Exalted, revealed to Moses, son of Imran, that whoever remains committed to reciting Ayat al-Kursi (the verse of The Throne) after every prayer, I will grant him the reward of the thankful, the prophets, and the deeds of the righteous.

I will extend my mercy and will not prevent him from entering Paradise except when death comes.

Moses asked, ‘O my Lord, but who will remain committed to it?’ Allah replied, ‘None shall remain committed to it except a prophet, a righteous person, someone I am pleased with, or a person whom I intend to be killed in My cause.’⁽¹⁾

8/92-93 (8068) and in (Musnad Ash-Shāmyyīn) 2/9 (824) and in (Ad-Duʿāʾ) 2/1104 (675), Abū Nuʿaym in ((Dhikr Akhbār Isfahan)) 1/354, Ibn Al-Jawzī in (Al-Mawḍuʿāt) 1/397 (479), and Ibn Ḥajar in (Nataʾij al-Afkār) 2/278, all of them From the chain of transmitters on the authority of Muḥammad ibn Ḥimyar, on the authority of Muhammad ibn Ziyād, on the authority of Abū Umāmah, through a Marfūʿ chain of transmitters.

Al-Mundhirī said (al-Targhīb wat-Tarhīb) 2/453: It was narrated by an-Nasāʾī and al-Ṭabarānī with chains of transmitters, one of which is Ṣaḥīḥ, and our Sheikh Abū al-Ḥasan said: It meets the criteria of al-Bukhārī.

Ibn Ḥajar said in (Nataʾij al-Afkār) 2/279-280: This Ḥadīth is Ḥasan Gharīb... Abū al-Faraj Ibn al-Jawzī was negligent, so he reported this Ḥadīth in (Al-Mawḍuʿāt)... Ibn Ḥajar Aḍ-Ḍiyāʾ disapproved this of Ibn al-Jawzī and he narrated it in (Al-Aḥādīth al-Mukhtārah Mimmā Laysa fī aṣ-Ṣaḥīḥayn). He also said in (Al-Kāf al-Shāfī) 1/303: Ibn ʿAbdul-Ḥadī said: Abū Al-Faraj was not correct, and the Ḥadīth is ṣaḥīḥ.

He also said while talking about the Ḥadīth of Alī: The source of the Ḥadīth was taken by an-Nasāʾī and Ibn Hibbān from the Ḥadīth of Abū Umāmah, and its chain of transmitters is Ṣaḥīḥ.

(1) [582] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters includes those I did not realize, and there are others who were not mentioned with Jarḥ or Taʿdīl. The Ḥadīth has other paths that are not valid.

The authentication of Ḥadīth: Al-Suyūṭī attributed it in (Al-Laʿlīʾ al-Maṣnūʿah) 1/232 from this way to ad-Dimiyaṭī in the part (On the Virtue of Ayat Al-Kursī)

It was narrated by Al-Ḥākim Al-Tirmidhī, as in (Al-Laʿlīʾ al-Maṣnūʿah) by As-Suyūṭī 1/232 on the authority of ʿAtīq ibn Muḥammad.

[583] Muḥammad ibn al-Qāsim al-Fārisī informed me: I heard Abū Manṣūr Muḥammad Ibn Aḥmad Ibn ‘Alī al-Bukharī narrated to us: ‘Abdullah Ibn Muḥammad Ibn Ya‘qūb al-Bukharī narrated to us: Ya‘qūb Ibn al-Husayn

Al-Mu‘alāmī al-Yamānī said, after comparing the chain of transmitters between Ath-Tha‘labī and Al-Ḥākim Al-Tirmidhī: This is confusion.

See: (Al-Fawā'id Al-Majmū'ah) by Al-Shawkānī (p. 300).

And Abān ibn Abī Ayyāsh: Matrūk.

It was narrated by Ibn ‘Uday in (Al-Kāmil) 3/41 from the way of Abī Al-Junayd Aḍ-Ḍarīr, he said: Ḥammād Al-Rib‘ī narrated to us, on the authority of Abū Az-Zubayr, on the authority of Jābir, with a chain of transmitters.

Abū Al-Junayd said about him Ibn Ma‘īn in his book (Tārīkh) Aḍ-Dura’s narration 2/700: He is not trustworthy.

Ibn ‘Uday said in (al-Kāmil) 3/41: Generally what he narrates from the weak.

It was narrated by Ibn Al-Jawzī in (Al-Mawḍū‘āt) 1/396-397 (478) via Al-Ḥasan ibn Muḥammad, on the authority of Abū Yazīd, on the authority of Abū Al-Zubayr, on the authority of Jābir with it, with a chain of transmitters traceable back to the Prophet, with an abbreviated chain of transmitters.

Ibn Al-Jawzī said: This is a path in which there are unknown people.

Adh-Dhahabī said in ((Talkhīs Al-Mawḍū‘āt)) (p. 62): This Ḥadīth was narrated through a Marfū‘ chain of transmitters to al-Ḥasan ibn Muḥammad and it is not known who .

It was narrated by Al-Bayhaqī in (Shu‘b al-Imān) 2/458 (2396) via Sālim Al-Khayyāt on the authority of Al-Ḥasan and Al-Mukhtār, on the authority of Anas with it, abbreviated and Marfū‘. Al-Bayhaqī said: This is also a weak chain of transmitters.

Al-Daylamī mentioned it in (Firdaws Al-Akhhbār) 4/31 (5590) on the authority of Anas, with a chain of transmitters is Marfū‘.

It was narrated by Ibn Mardawayh in his (Tafsīr) as Ibn Kathīr attributed it to him in (Tafsīr al-Qur‘ān al-‘Aẓīm) 2/438, and Al-Daylamī in ((Musnad Al-Firdaws)) 1/143 (508) and as-Suyūṭī in (Al-La‘lī’ al-Maṣnū‘ah) 1/ 233 both of them are from the path of: Al-Muthannā ibn Aṣ-Ṣabbāḥ, on the authority of Qatādah, on the authority of Al-Ḥasan, on the authority of Abū Mūsā Al-Asha‘rī, as Marfū‘.

Ibn Kathīr said in (Tafsīr al-Qur‘ān al-‘Aẓīm) 2/438: This is a much disapproved Ḥadīth.

Al-Muthannā ibn Aṣ-Ṣabbāḥ: Weak.

See: (Taqrīb at-Tahdhīb) by Ibn Ḥajar (647).

It was narrated by Ibn An-Najjār, as As-Suyūṭī attributed it to him in (Al-La‘lī’ al-Maṣnū‘ah) 1/233 from the way of ‘Abd ibn Ḥāmid.

Al-Ma‘limī said: All of these are trustworthy. However, the chain of transmitters contains some whom I did not know them.

See: (Al-Fawā'id Al-Majmū'ah) by Al-Shawkānī (p. 300).

Ibn Iraq al-Kinānī said in ((Tanzīh ash-Sharī‘ah) 1/289: In the chain of transmitters of each of these chains of transmitters are weak and unknown.

narrated to us: ‘Abdullah (Ibn Muḥammad) Ibn Wahb narrated to us: I heard Ismā‘īl Ibn Ziyād, on the authority of Qays Ibn Ka‘b Ibn Abī Sulaymān, on the authority of Muḥammad Ibn Ka‘b al-Quradhī, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying

“Whoever leaves their home .and recites Ayat al-Kursi, (the verse of The Throne)., Allah will send seventy thous.and angels to seek forgiveness .and make supplications for them. .and when they return to their home .and enter it, .and recite Ayat al-Kursi, Allah, the Almighty, will remove poverty from between their eyes.”⁽¹⁾

[584] Imam Ibn al-Imam Abū ‘Abdullah Ibn Abī al-Walīd during my reading at him in the year three hundred eighty-six informed us: Makkī Ibn Abdān in the year three hundred and twenty informed us: ‘Abdullah Ibn ‘Abd al-Wahhāb al-Khwarizmī narrated to us: Muḥammad Ibn Yazīd al-Jahḍarī narrated to us: My father narrated to us, on the authority of Ismā‘īl Ibn Yaḥyā al-Madanī, on the authority of al-‘Umarī, on the authority of Nāfi‘, that Ibn Omar said: While ‘Umar Ibn al-Khaṭṭab (may Allah be pleased with him) was sitting in the Medina mosque with a group of the Prophet’s companions, they were discussing the virtues of Qur’ān, and one of them said: The end of Surah at-Tawbah. Another one said: The end of Surah al-Isrā. Another said: Surah Maryam and Ṭahā. So the people [156/b] kept discussing it. ‘Alī (Ibn

(1) [583] **The assessment of the reliability of the chain of transmitters:**

the compiler’s sheikh was declared a liar by al-Ḥakīm and ‘Abdullah ibn Muḥammad ibn Ya‘qūb: This chain is weak, and ‘Abdullah ibn Muhammad ibn Wahb: Matrūk, and there are those I did not find in him.

I did not find it from the Ḥadīth of Abū Hurayrah, and I did not find it with this wording.

The authentication of Ḥadīth:

Ibn ‘Uday reported it in (Al-Kāmil) 1/305 and from his way by Ibn al-Jawzī in (Al-Mawḍu‘āt) 1/396 (477) by Ismā‘īl ibn Yaḥyā Al-Madanī who said: Ibn Jurayj narrated to us, on the authority of Abū Az-Zubayr, Jābir reported the Messenger of Allah (P.B.U.H) as saying:

(Whoever recites Ayat al-Kursī at the end of every prayer, seven heavens will be breached, and its breach will not heal until Allah Almighty looks at the one who said it, and forgives him, then Allah Almighty sends an angel, who writes his Ḥasan deeds, and erases his bad deeds until tomorrow from that hour).

Ibn ‘Uday said in ((al-Kāmil)) 1/306: This Ḥadīth from Ibn Jurayj is false, and no one narrates it from Ibn Jurayj except Ismā‘īl..

As-Suyūṭī said: Its blemish is Ismā‘īl. (Al-La‘lī’ al-Maṣnū‘ah) 1/232, and this Ismael is a liar...

Abī Tālib), may Allah be pleased with him, said: O nation of Muḥammad, have you forgotten Ayat al-Kursi (the verse of The Throne)? (They said: O Abū Al-Ḥasan, tell us what you heard the Prophet, may Allah bless him and grant him peace, saying)? ‘Alī (Ibn Abī Tālib) said: The Messenger of Allah, peace and blessings be upon him, said:

Ali ibn Abi Talib said, “The Messenger of Allah (PBUH)” said, ‘O Ali, the chief of mankind is Adam, the chief of the Arabs is Muhammad without any pride, the chief of the Persians is Salman, the chief of the Romans is Suhayb, the chief of the Abyssinians is Bilal, the chief of the mountains is Mount Sinai, the chief of trees is the Sidrah. tree, the chief of months is the sacred months, the chief of days is Friday, .and the chief of speech is the Qur’ān . The chief of the Qur’ān is Surah Al-Baqara, .and the chief of Surah Al-Baqarah is Ayat al-Kursi. O Ali, within it are fifty words, .and for each word, there is fifty blessings.’”(1)

(1) [584] **The assessment of the reliability of the chain of transmitters:**

Ḥadīth with this chain of transmission is Mawḍū‘; It contains Ismā‘īl ibn Yaḥyá: accused of lying.

The authentication of Ḥadīth:

The Ḥadīth was mentioned by ath-Tha‘labī: Aṭ-Ṭabarsī in (Majma‘ al-Bayān) 2/299.

Al-Daylamī mentioned it in (Musnad Al-Firdaws) 2/324 (3471) abbreviated by mentioning the one Marfū‘ from it and Al-Zayla‘ī attributed it to him, and Ibn Ḥajar said: His son did not bring it up. As-Suyūṭī and a symbol of his weakness, and Al-Muṭaḥḥi Al-Hindī.

See (Takhrij, Ḥadīthsand Athar Al-Kashshāf)) by Al-Zayla‘ī 1/162, (Al-Kāf Al-Shāf) by Ibn Ḥajar 1/303, (Fayḍ Al-Qadīr) by Al-Manāwī 4/161 - 162 (4754), ((Kanz Al-Amāl)) by Al-Muṭaḥḥi Al-Hindī 11/481 (32270), 12/346 (35344).

Al-Manāwī said in ((Fayḍ Al-Qadīr) 4/162: In it Muhammad ibn ‘Abdul Qudūs on the authority of Mujālid ibn Sa‘īd, and Muḥammad Adh-Dhahabī said: Unknown, and Mujālid Ahmad said: He is nothing, and it was weak by others, and it was also narrated by Ibn Al-Sunni, and from him Al-Daylamī received it explicitly.

I said: I did not find it in Ibn Al-Sunni’s Work of the Day and Night.

Al-Wāḥidī narrated it in (Al-Wasīt) 1/365, Al-Jurjānī in (Al-Abāṭil, Manākīr and Al-Ṣaḥīh) 1/299 (712), and Ibn Mardawayh in his (Tafsīr) as Ibn Kathīr attributed it to him in (Tafsīr al-Qur’ān al-‘Aẓīm) 2/436, and As-Suyūṭī attributed it to Al-Shirāzī in “Al-Alqāb” and Abū ‘Ubayd in (Faḍā’il Al-Qur’ān). (Ad-Durr Al-Manthūr) 1/573, all of them from the path of Īsā ibn Mūsá Ghanjār, on the authority of ‘Abdullah ibn Kaysān, on the authority of Yaḥyá ibn ‘Aqīl, on the authority of Yaḥyá ibn Ya‘mar, on the authority of Ibn ‘Umar. Abū Abdul-Raḥmān? Is there Ibn Umm Abd among you? Ibn Mas‘ūd said: Yes, O Commander of the Faithful. ‘Umar said: Here, Abū ‘Abdul Raḥmān, then he said: Which of you will tell me the

[585] Nāqil Ibn Rāqim Ibn Aḥmad informed to us: Abū Jaʿfar Muḥammad Ibn ʿAlī Ibn Mūsā narrated to us: al-Husayn Ibn Aḥmad Ibn Idrīs narrated to us: My father narrated to us: I heard Muḥammad Ibn al-Husayn, on the authority of Muḥammad Ibn Abī ʿUmayr, on the authority of Jaʿfar al-Azdī, on the authority of Amr Ibn Abī al-Miqdām said: I heard Abū Jaʿfar al-Bāqir saying:

“Whoever recites Ayat al-Kursi (the verse of The Throne) once, Allah will divert a thousand worldly hardships from him .and a thousand hardships

most hopeful verse in the Book of Allah, the most fearful verse, the greatest verse, and the most just verse? ʿAbdullah ibn Masʿūd said: I can tell you about it. I heard the Prophet, may Allah bless him and grant him peace, say {...and the greatest verse is {Allah! There is no god ʿworthy of worship’ except Him, the Ever-Living, All-Sustaining.....}[Qurʿān: 2: 255]

And This chain of transmitters is weak, in which ʿAbdullah ibn Kaysān Al-Marwazī: Ṣadūq Yukhṭīʾ (truthful yet made many mistakes).

See: ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (3558).

Al-Bayhaqī reported it in (Shuʿab Al-Iman) 2/459 (2397) via Thuwayr ibn Fākhītah, on the authority of his father, on the authority of ʿAlī who said: The master of the verses of the Qurʿān: {Allah, there is no god but Him...} [Qurʿān: 2: 255]

As-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/574 to Ibn Al-Anbārī in ((Al-Masaḥif)).

Al-Tirmidhī narrated in the book the virtues of the Qurʿān, chapter of what came in Surat Al-Baqarah and Ayat Al-Kursi (2878) and said: This is Ḥadīth is Gharīb, we only know it from the Ḥadīth of Ḥakīm ibn Jubayr, and Shuʿbah criticized it and weaken it.

It was reported by Al-Ḥumaydī in (Musnad) 2/437 (994), Abd Al-Razzāq in (Al-Muṣannaf)) 3/376 (6019), Saʿīd ibn Manṣūr in (As-Sunan)) 3/950 (424), and Ibn ʿUday in (Al-Kāmil)) 2/219, and Al-Ḥākim in (Al-Mustadrak) 1/748, 2/285, and he said: The chain of transmitters is Ṣaḥīḥ, and they did not record it. On the authority of Al-Bayhaqī in (Ahlul Imān) 2/457 (2389) all of them via: Ḥakīm ibn Jubayr on the authority of Abū Ṣālih on the authority of Abī Hurayrah, he said: The Messenger of Allah (P.B.U.H) said:

(For everything there is a pinnacle, and the pinnacle of the Qurʿān is Surat Al-Baqarah, and in it is a verse that is The master of the verse of the Qurʿān is Ayat al-Kursī). This is the wording of al-Tirmidhī.

Ibn Kathīr commented on the saying of At-Tirmidhī as saying: Thus, Ḥakīm was weaken by Aḥmad, Yaḥyá ibn Maʿīn, and more than one of the Imams, and Ibn Mahdī left him, and As-Saʿdī rejected him. ((His Tafsīr)) 2/436.

of the Hereafter. The easiest worldly hardship is poverty, .and the easiest hardship of the Hereafter is the punishment of the grave.” ⁽¹⁾

Allah Almighty said: {Allah}

(haa) is in the nominative case, indicating a subject. .and its predicate is in the verse:

{there is no deity except Him}, and {Him} with Damma

This is in the nominative case, affirming .and emphasizing, similar to His statement, the Exalted: [3:144] **{Muḥammad is not but a messenger}.**

{the Ever-Living}

“Al-Hay” (The Living) - Refers to the one who possesses life, which is the attribute describing the one who possesses life, as opposed to inanimate objects. .and “Al-Mawt [157/a].

The verb Hayiya (to live) follows the verb pattern Fa’ila such as Tami’a (to be avid), then the second Ya (y letter) took Suqoon and was elided, becoming Hay (living).

{the Sustainer of [all] existence}

“Al-Qayyoom” means the one who sustains everything.

Sa’id *ibn Jubayr* said: “The one who has no beginning.”

Aḍ-Ḍaḥāk said: “The eternal one.”

Abu Rawq said: “The one who does not perish.”

Rabī’ said: “The one who preserves .and provides for everything.”

Al-Kalbī said: “The one who sustains every soul according to what it has earned.”

Aboo ‘Ubaydah said: “The one who does not cease.”

(1) [585] **The assessment of the reliability of the chain of transmitters:**

The compiler’s sheikh, I could not find any biography of him and in it ‘Amr ibn Abī Al-Miqdām: weak, accused of being Rafīḍī, and the chain of transmitters includes Rāfiḍah, whose transmission is not reliable.

The authentication of Ḥadīth:

This narration was reported by aṭ-Ṭabarsī in (Majma‘ al-Bayān) 2/299, and Al-Ḥūfī mentioned it in (Al-Burhān fī Tafsīr Al-Qur‘ān) 1/245, and he said: Ibn Babawayh said: Al-Ḥusayn ibn Aḥmad ibn Idrīs narrated to us, he said: My father narrated to us, on the authority of Muḥammad ibn Al-Ḥusayn ibn Abī Al-Khaṭṭab, on the authority of Ja‘far Al-Azdī, in a similar manner.

‘Umayyah said:

The heavens .and the stars were not created

Except by the decree of the All-Sustainer, the Ever-Standing.

With the sun, there is a moon that orbits,

.and the gathering, paradise, .and hell,

All were created for a significant purpose.

[586] ‘Abdullah Ibn Ḥamid informed us: Aḥmad Ibn Muḥammad Ibn al-Ḥasan informed us: Aḥmad Ibn Ḥafṣ narrated to us: my father narrated to me: Ibrāhīm Ibn Ṭahmān (on the authority of al-Ḥajj), on the authority of Qatādah, Anas reported the Messenger of Allah (P.B.U.H) used to supplicate, saying:⁽¹⁾ “Ya Hay, Ya Qayyoom”

Ever-Living, the Sustainer of all existence

(1) [586] **The assessment of the reliability of the chain of transmitters:**

The compiler’s sheikh was not mentioned with Jarḥ or Ta’dil, and the Ḥadīth was narrated from an Ṣaḥīḥ way on the authority of Anas.

The authentication of Ḥadīth:

Narrated by Al-Bayhaqī in ((Ad-Da’wāt Al-Kabīr)) 1/148 (199) via Abū Ḥamid ibn Bilāl. He said: Aḥmad ibn Ḥafṣ narrated to us about it.

Also, it was narrated by Al-Nasā’ī in ((‘Amal al-Yawm wal Laylah)) (p. 191) (617) and from his way it was narrated by Ibn Mandah in ((Al-Tawḥīd)) 2/85 (226) on the authority of Muhammad ibn ‘Aqīl, and according to Ibn Mandah, An-Nasā’ī said: Aḥmad ibn Ḥafṣ and Muḥammad ibn ‘Aqīl. It was narrated by Ibn Mandah via Muḥammad ibn Yazīd An-Nayṣbūrī Muḥammash; both of them narrated it on the authority of Ḥafṣ ibn ‘Abdullah, in a similar manner.

It was narrated by an-Nasā’ī in ((‘Amal al-Yawm wa’l-Laylā)) (p. 191) (618) and from the way of Ibn Mandah in ((At-Tawḥīd)) 2/85 (227) and Al-Bayhaqī in ((Asmā waṣ-Ṣifāt)) 1/193 from the way of Ja’far ibn Muḥammad Al-Firyābī, both of them narrated it on the authority of Muḥammad ibn ‘Abd al-A’lā, he said: Al-Mu’tamir ibn Sulaymān narrated to us, on the authority of his father, on the authority of Anas ibn Mālīk, with him in a similar manner. According to an-Nasā’ī, he narrated it in the wording: ((i.e. living, i.e. standing)). And according to Ibn Mandah: ((You are alive, you are standing)).

This is chain of transmitters is Ṣaḥīḥ, and Al-Muṭaqī Al-Hindī attributed it to Al-Firyābī in ((Al-Dhikr)) and said: It is Ṣaḥīḥ, ((Kanz al-‘Ummal)) 2/221 (3849).

Similarly, it was narrated by At-Tirmidhī in the Book of Invocations, Chapter (92) (3524) via Al-Raqāshī on the authority of Anas, who said: The Prophet (P.B.U.H) used to say when something distressed him, would say: ((Oh Living, O Sustainer, with your mercy I seek help)).

Ibn ‘Abbaas used to say that the greatest names of Allah, the Almighty, are “Al-Hay” .and “Al-Qayyoom,” the Ever-Living, the Sustainer and this is similar to a call made by people of the sea when facing danger, saying “Ya Hayya, Shiyya” to indicate seeking help or assistance.

[587] Abū al-Ḥasan al-Khabbāzī informed us: Abū Muḥammad al-Ḥāfiẓ informed us: Muḥammad Ibn Hārūn narrated to us: Muḥammad Ibn al-‘Abbās as-Simsār narrated to us: ‘Umarū Ibn Abī Salamah narrated to us: Ibn Zabar narrated to us: I heard [157/b] al-Qāsim reporting on the authority of Abī Umāmah, that the Prophet (P.B.U.H) said:

The greatest name of Allah is found in three chapters (surahs) of the Qur’ān: Al-Baqarah (The Cow), Al Imran (The Family of Imran), .and Ta-Ha.

In these chapters, there is a specific name of Allah considered to be the greatest.

Amr ibn Abi Salama said, “I examined these three chapters

(Al-Baqara, . *Al Imran*., .and Ta-Ha), .and I found in them a name that is not in any other part of the Qur’ān . In Ayat al-Kursi (Verse of the Throne) in Surah Al-Baqarah, there is the phrase: ‘Allah, there is no deity except Him, the Ever-Living, the Sustainer of existence.’

In *Al Imran*, there is the phrase: ‘Alif, Lam, Meem. Allah, there is no deity except Him, the Ever-Living, the Sustainer of existence.’ In Ta-Ha, there is the phrase: ‘.and every face will be humbled to the Ever-Living, the Sustainer of existence.’”

{Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence}, in Al Imran: [3:1-2] {‘Alif, Lām, Mīm*Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.},

and in Taha [20:111] {And [all] faces will be humbled before the Ever-Living, the Sustainer of existence.} ⁽¹⁾

Allah Almighty said: {Neither drowsiness overtakes Him nor sleep}

(1) [587] The assessment of the reliability of the chain of transmitters:

There are those, for whom I did not find biographies, and ‘Amr ibn Abī Salamah differed in his chain of transmitters, and the Ḥadīth has another path, its chain of transmitters is Ḥasan.
The authentication of Ḥadīth:

According to the commentators of the Qur'ān

The text goes on to explain that (sinat) means drowsiness or a light sleep, .and it is like a soft breeze that comes from the front of the head, gently covers the eyes, .and occurs in the state between being asleep .and being awake.

It can be said that one is (yasina) or experiences (wasan), (wasnan), or (wisnatan) with this drowsiness.

Narrated by Ibn Mājah in the Book of Literature, Chapter: The Greatest Name of God (3856) and Al-Firyābī in (The Virtues of the Qur'ān) (p. 159) (49), both of them on the authority of Abd al-Raḥmān ibn Ibrāhīm al-Dimashqī.

It was reported by Al-Bayhaqī in (Asmā wa'l-Ṣifāt) 1/49 from the way of 'Abdullah ibn Abī Maryam, both of them on the authority of Amr ibn Abī Salamah, on the authority of 'Abdullah ibn Al-Alā' ibn Zabar, on the authority of Al-Qāsim ibn 'Abdul-Raḥmān through disconnected chain of his statement.

It was also reported by Yaḥyá ibn Ma'in in (Al-Tārikh) 4/420 and from his way Al-Dulābī in (Al-Kunyah wal-Asmā) 1/184 on the authority of Khuzaymah ibn Zara'a Al-Khurasānī. It was narrated by Al-Ḥākim in (Al-Mustadrak) 1/686 via Muḥammad ibn Mahdī al-'Attār, both of them, on the authority of 'Amr ibn Abī Salamah, on the authority of 'Abdullah ibn Al-'Alā ibn Zabar, on the authority of Al-Qāsim, on the authority of Abū Umāmah with it being to the Prophet (P.B.U.H). It was mentioned in (Al-Kunyah wal-Asmā): On the authority of Al-Qāsim, on the authority of the Prophet (P.B.U.H), as Mursal (incomplete chain of transmission).

It was narrated by Al-Firyābī in (Faḍā'il Al-Qur'an) (p. 157) (47) and Aṭ-Ṭaḥawī in (Sharḥ Mushkal Al-Athār) 1/162 (176) and Al-Ṭabarānī in (Al-Mu'jam al-Kabīr) 8/237 (7925) and in ((Al-Mu'jam al-Awsat) (8/192 (8371) and in (Musnad Al-Shāmyyīn) 1/441 (778) and Al-Ḥākim in (Al-Mustadrak) 1/686 and Tamām Al-Razī in (Al-Fawā'id) see: (Al-Rawḍ Al-Bassām) 4/408 (1568) And Ibn Kathīr attributed it in (Tafsīr al-Qur'ān al-'Aẓīm) 2/437 to Ibn Mardawayh, all of them through Al-Walīd ibn Muslim. He said: 'Abdullah ibn Al-Ala' ibn Zabar told us that he heard Al-Qāsim Abū 'Abdul Raḥmān relating on the authority of Abū Umāmah with it, through a Marfū' chain of transmitters.

Al-Buṣīrī said in (Miṣbāḥ az-Zujājah) 2/270 (1352): Its men are trustworthy.

Al-Albānī said in (Silsilah Al-Aḥādīth Aṣ-Ṣāḥīhah): Its chain of transmitters is Ḥasan Ṣāḥīh.

It was narrated by Yaḥyá ibn Ma'in, Ibn Mājah, Ad-Dulābī, Al-Ḥākim, Al-Bayhaqī - in the previous places - and Al-Firyābī in (Faḍā'il Al-Qur'ān) (p. 159) (49) and Aṭ-Ṭabarānī reported it in (Al-Mu'jam al-Kabīr) 8/183 (7758), all of them from the way of 'Amr ibn Abī Salamah at-Tanissī. He said: 'Isá ibn Mūsá narrated to me that he heard Ghaylān ibn Anas narrating, on the authority of al-Qāsim, on the authority of Abū Umāmah, on the authority of the Prophet (P.B.U.H). in a similar manner.

Al-Buṣīrī said (Miṣbāḥ az-Zujājah) 2/270 (6352): The second Isnād is debatable; Ghaylān, I did not see who criticized him, or who trusted him, and the rest of the chain of transmitters is reliable.

Ibn Ḥajar said in (Taqrīb at-Tahdhīb) by Ibn Ḥajar (5367): Ghaylān ibn Anas is acceptable.

Ibn al-Raqqā composed in this regard:

Drowsy he is., who wants to sleep

His eye is covered but asleep

Sleep., however., is heavy.

(sinan): This term refers to drowsiness or a light form of sleep.

It's described as when one's eyes are gently covered by a soft breeze that leads to drowsiness but not deep sleep.

This state is a milder form of sleep compared to the term (nawm). heavy sleep that results in the suspension of one's strength .and consciousness.

Allah Almighty does not experience (nawm), as it is an imperfection .and is not befitting to His attributes.

Allah is beyond any imperfections, changes, or alterations in His states. He is not affected by sleep or tiredness, as He is the Supreme Being, not subject to the limitations .and weaknesses that humans face.

Additionally, it mentions that sleep is a form of rest .and relaxation, which Allah does not require, .and it is also closely associated with death, making it unfitting for Allah's divine attributes. .and Indeed, Allah, the Most Exalted .and Most High, is far above any need for sleep or rest.

[588] 'Abdullah Ibn Ḥamīd informed us: Abū Ḥamīd Ibn al-Sharqī and Makkī Ibn 'Abdān informed us: 'Abdullah Ibn 'Abdul Wahhāb al-Khwarizmī narrated to us: 'Abdullah Ibn Jabalah narrated to us, on the authority of Sufyān, on the authority of Muḥammad Ibn al-Munkadir, that Jābir said: The Messenger of Allah was asked whether will the dwellers of Paradise sleep? He said:⁽¹⁾ If Allah were to sleep or become heedless, it would imply a lapse in His divine attributes, omniscience, .and omnipotence.

(1) [588] *The assessment of the reliability of the chain of transmitters:*

The compiler's sheikh was not mentioned with Jarḥ or Ta'dīl, and 'Abdullah ibn 'Abdul Wahhāb Al-Khwarizmī in his Ḥadīth is Munkar. However, the Ḥadīth was narrated from Ṣaḥīḥ paths on the authority of Sufyān Ath-Thawrī, Mursal and Muṭṭaṣil (connected chain of transmission).

Narrated by Al-Bayhaqī in (Al-Ba'th and Al-Nushūr) (p. 257) (442) via Abū Nasr Muḥammad ibn Ḥamdawayh ibn Sahl Al-Marwazī, he said: 'Abdullah ibn 'Abdul Wahhāb Al-Khwarizmī narrated to us, he said: 'Abdullah ibn Jabalah ibn Abī Rawwād narrated to us about it.

If Allah slept, He would be heedless, and if He was heedless, His control

Al-Bazzār reported it in (Al-Baḥr Al-Zakhār) as in ((Kashf Al-Astār) 4/193 (3517) via Muḥammad ibn Yūsuf Al-Firyābī. It was reported also by Al-‘Aqīlī in (Aḍ-Du‘fā’ al-Kabīr) 2/301 and from his path by Ibn Al-Jawzī in (Al-Ilal Al-Mutanāhiyah) 2/449 (1553) and Al-Ṭabarānī in (Al-Mu‘jam al-Awsat) 8/342 (8816) and Ibn ‘Adī in (Al-Kāmil) 4/218 and Ibn al-Jāmi‘ aṣ-Ṣidāwī in ((Mu‘jam ash-Shuyūkh)) (p. 73) and Abū Nu‘aym in (Ḥilyat al-awliyā’) 7/90 and in (Ṣifāt al-Jannah) 2/56 (215) and Tamām in (Fawā’id) see ((Al-Rawḍ Al-Bassām) 5/230 (1785), all of them via ‘Abdullah ibn Muḥammad ibn Al-Mughīrah. Abū Nu‘aym said: It is an unfamiliar from the Ḥadīth of ath-Thawrī, and ‘Abdullah is the only one with it.

It was reported by Al-Bayhaqī in “Al-Ba‘th wa’l-Nushur” (p. 257) (439) and in “Shu‘ab Al-Iman” 4/183 (4745) and Al-Albānī attributed it in “Silsilah Al-Ḥadīth As-Ṣaḥīḥah” 2/75 (1087) to Abū ‘Uthmān Al-Nujayramī in (Al-Fawā’id) both of them are from the way of Mu‘adh ibn Mu‘adh Al-Anbārī.

It was reported by Abū ash-Sheikh in (Tabaqāt Al-Muhadithīn in Isfahan) 3/36 (353), 3/253 (477) and Al-Albānī attributed it in (Silsilah Al-Aḥādīth Aṣ-Ṣaḥīḥah) 3/74 to Abū Al-Ḥasan Al-Ḥarbī in (Al-Ḥarbiyāt), both of them are via Al-Ḥusayn ibn Ḥafṣ Al-Hamadānī. Also, Ibn Al-Jawzī reported it in (Al-Ilal Al-Mutanāhiyah) 2/449 (1554) from the path of Al-Ḥusayn ibn Al-Walid, all of them on the authority of Sufyān ath-Thawrī, according to him.

It was reported by Ibn Al-Mubārak in (Az-Zuhd) (p. 79) (279) and ‘Abdullah ibn Aḥmad ibn Ḥanbal in his Zawā’id to (Az-Zuhd) (p. 22) (43) via Jarīr ibn ‘Abdul-Ḥāmid and Wakī’. It was reported by Al-‘Aqīlī in (Aḍ-Du‘fā’ al-Kabīr) 2/301, via Qutbah ibn Al-‘Alā, and ‘Ubaydullah ibn Mūsā. It was reported by Al-Bayhaqī in (Al-Ba‘th wal Nushūr) (pg. 257) (441) via Qabiṣah ibn ‘Uqbah. Al-‘Aqīlī also mentioned it on the authority of Makhlad ibn Yazīd, and Ubaydullah ibn ‘Abdul Raḥmān al-Ashja’ī. All of them narrated it on the authority of Sufyān ath-Thawrī, on the authority of Ibn al-Munkadir, in a Mursal.

Ibn Abī Ḥātim said in ((Al-Ilal) 2/219 (2147): I heard my father, and he mentioned a Ḥadīth narrated by Al-Firyābī on the authority of ath-Thawrī... My father said: The correct one is Ibn Al-Munkadir on the authority of the Prophet (P.B.U.H) and there is no Jābir in it.

Al-Haythamī said in (Majma Az-Zawā’id) 10/415: The men of Al-Bazzār are the men of aṣ-Ṣaḥīḥ.

Al-Albani said in (Silsilah Al-Aḥadith Aṣ-Ṣaḥīḥah) 4/77: There is no doubt that their Mursal narration is stronger than the narration of those who attributed it. If the one who attributed it was one, their narration would have made us believe that he did a mistake in his chain of transmitters. However, there is no way to think that all did a mistake. The right thing to say is that it is a chain of transmitters is correct in both Musnad and Mursal forms, and there is no contradiction between them. The narrator may be active sometimes, so he reports it as Musnad, and he is not active sometimes, so he reports it as Mural.

Aṭ-Ṭabarānī reported it in (Al-Mu‘jam al-Awsat) 1/282 (919) and Ibn ‘Uday in (Al-Kāmil) 6/366, and Al-Albānī attributed it in ((Silsilah Al-Aḥadith as-Ṣaḥīḥah)) 3/77 to Al-Ḍiyā’ in (Ṣifāt al-Jannah), all of them From Muṣāb ibn Ibrāhīm, he said: ‘Imrān ibn Al-Rabī Al-Kūfī narrated to us, on the authority of Yaḥyā ibn Sa‘īd Al-Anṣārī, on the authority of Muḥammad ibn Al-Munkadir, on the authority of Jābir, through a Marfū‘ chain of transmitters.

and arrangement would be disrupted (Allah is exalted above that) [158/a].

[589] ‘Abdullah Ibn Ḥamid informed us: Muḥammad Ibn Ja‘far informed us: I ‘Alī Ibn Ḥarb narrated to us: Al-A‘mash narrated to us, on the authority of ‘Umarū Ibn Murrah, on the authority of Abū ‘Ubaydah, that o Abū Mūsa said: The Messenger of Allah (P.B.U.H) stood up among us and said five things:

Verily the Exalted .and Mighty God does not sleep, .and it does not befit Him to sleep. He lowers the scale .and lifts it. The deeds in the night are taken up to Him before the deeds of the day, .and the deeds of the day before the deeds of the night. His veil is the light. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches ⁽¹⁾

Muṣ‘ab ibn Ibrāhīm, about which Ibn ‘Uday said in (Al-Kāmil) by Ibn ‘Uday 6/366: He is unknown, and his Ḥadīths from trustworthy people are not preserved.

Al-‘Aqīlī said: His Ḥadīths are in question.

(1) [589] **The assessment of the reliability of the chain of transmitters:**

Its Isnād includes the compiler’s sheikh whom neither Jarḥ nor Ta‘dīl was raised about. In addition, this Ḥadīth was narrated from Ṣaḥīḥ paths on the authority of Abū Mu‘āwiyah.

The authentication of Ḥadīth:

Narrated by Muslim in the Book of Faith, chapter on his saying, peace be upon him: (Allah does not sleep) (179/293), and Ibn Abi ‘Āṣim in (As-Sunnah) 1/272 (614) both of them on the authority of Abū Bakr ibn Abī Shaybah, and narrated it Muslim on the authority of Abū Kurayb.

It was reported by Ibn Mājah in the introduction to the chapter on what the Jahmiyyah denied (195). On the authority of Ali ibn Muḥammad. Imām Aḥmad reported it in ((Al-Musnad)) 4/405 (19631) and Ibn Abi ‘Āṣim also narrated it on the authority of Ibn Numayr. It was reported by Ibn Khuzaymah in (At-Tawḥīd) 1/46 (29), 1/177 (100) on the authority of Salam ibn Junadah and Muḥammad ibn ‘Abdullah Al-Makhrāmī.

It was reported by Al-Ajūrī in (Ash-Sharī‘ah) 3/1186 (760) via Muḥammad ibn Aṣ-Ṣabbāḥ, all of them on the authority of Abū Mu‘āwiyah, in a similar manner.

Narrated by Muslim in the Book of Faith, chapter on his saying, peace be upon him: (Allah does not sleep) (179/294) and Ibn Khuzaymah in (At-Tawḥīd)) 1/49 (31) and Al-Bayhaqī in (Al-Asmā’ was Ṣifāt) 1/295 And Al-Lalkā’ī in (Sharḥ Uṣul al-‘Itiqād)) 3/459 (696) all of them narrated it from Jarīr on the authority of Al-A‘mash with his analogy.

Narrated by Muslim (179) (295) and Imām Aḥmad 4/395 (19530) via Shu‘bah. And they do not have: (His veil is the light).

It was narrated by Ibn Mājah in the introduction, chapter on what the Jahmiyyah denied (196) and Imām Aḥmad in (Al-Musnad) 4/401 (19587) and Ibn Khuzaymah in (Al-Tawḥīd) 1/48 (31)

[590] ‘Abdullah Ibn Ḥamīd informed us: (Muḥammad Ibn Ya‘qūb informed us: Muḥammad Ibn Ishāq narrated to us: I heard Yaḥyá Ibn Ma‘īn narrated to us: Hishām Ibn Yūsuf narrated to us, on that ‘Ubaydah Ibn Shibl said: Al-Ḥakam ibn Abān informed me, on the authority of ‘Ikrimah , that Abū Hurayrah said: : I heard the Messenger of Allah (P.B.U.H), talking about Moses, peace be upon him, while he was on the pulpit, so he said:

“Moses., (peace be upon him.) thought whether Allah Almighty sleeps? He said: so Allah Almighty sent an angel to him., he prevented him from sleeping for three days., .and gave him two bottles., a bottle in each hand., then ordered him to keep them.

Moses then began to doze off, .and his hands almost met, but he managed to keep one bottle from touching the other.

However, he fell asleep., thus his hands trembled .and the two bottles broke. He said: so Allah Almighty gave an example that if Allah Almighty were to sleep, the heavens .and the earth would not hold together. ⁽¹⁾

and Al-Ajūrī in (Ash-Sharī‘ah) 3/1187 (762) and Al-Bayhaqī in ((Asmā wal-Ṣifāt)) 1/296, 2/36, all of them narrated it from Al-Mas‘ūdī.

It was reported by Ibn Khuzaymah in (At-Tawḥīd) 1/47 (30) and Al-Ajūrī in (Ash-Sharī‘ah) 3/1083 (659) 3/1186 (761) via Sufyān ath-Thawrī. It was reported by Ibn Khuzaymah in (At-Tawḥīd)) 1/45 (28) from the way of Al-‘Alā ibn Al-Musayyib, all of them on the authority of ‘Amr ibn Murrah, in a similar manner.

Likewise, it was reported by Ibn Khuzaymah in (At-Tawḥīd) 1/49 (32) and Al-Ajūrī in (Ash-Sharī‘ah) 3/1084 (660) 3/1188 (763), both of them are from the way of Abū Burdah on the authority of Abū Mūsá through a Marfū‘ chain of transmitters.

- (1) [590] The assessment of the reliability of the chain of transmitters:

The compiler’s sheikh was not mentioned with Jarḥ or Ta‘dīl.

The authentication of Ḥadīth:

Al-Bayhaqī reported it in (al-Asmā wal-Ṣifāt)) 1/94 on the authority of Abū ‘Abdullah Al-Ḥākim. He said: Abū Al-‘Abbās Al-Aṣam narrated to us about it.

It was reported by Al-Khātib in (Tārikh Baghdad) 1/268, and from his way by Ibn Al-Jawzī in (Al-Lall Al-Mutanāhiyah) 1/26 (23) from the way of Abū ‘Abdullah Muḥammad ibn Aḥmed ibn Ibrāhīm Al-Ḥakīmī, he said: Muḥammad ibn Ishāq Aṣ-Ṣaghānī narrated to us about it.

It was reported by Abū Ya‘lá in (al-Musnad) 12/2 (6669) and aṭ-Ṭabarī in (Jāmi‘ al-Bayān)) 3/8 and al-Bayhaqī in (Al-Asmā wal Ṣifāt) 1/94 and Ibn al-Jawzī in (Al-‘Ilal al-Mutanāhiyah) 1/26 (22), all of them from the path of Ishāq ibn Abī Israel, he said: Hishām ibn Yūsuf narrated to us about it.

{To Him belongs whatever is in the heavens and whatever is on the earth.}
in possession and creation.

Ibn Al-Jawzī also said in (Al-ʿIlal Al-Mutanāhiyah) 1/27 Ad-Daraqutnī said: Al-Ḥākim ibn Abān said it on the authority of ʿIkrimah, and Umayyah singled it out on the authority of Al-Ḥākim, and Hishām singled it out on the authority of Umayyah...

It was reported by ʿAbd al-Razzāq in (Tafsīr al-Qurʾān al-ʿAẓīm) 1/102 and from his way it was narrated by al-Ṭabarī in ((Jāmiʿ al-Bayān)) 3/7-8, and Ibn Abī Ḥātim in (Tafsīr al-Qurʾān al-ʿAẓīm) 2/488 (2584). Also al-Khatīb reported it in ((Tārīkh Baghdad)) 1/268 on the authority of Maʿmar, on the authority of al-Ḥakam, on the authority of ʿIkrimah, according to him, disconnected from his saying.

Al-Khaṭīb stated this in (The History of Baghdad) 1/268: This is how Umayyah ibn Shibl narrated it on the authority of Al-Ḥakam ibn Abān, Mutaṣṣil with a chain of transmitters, and it is attributed to Maʿmar ibn Rashid.

Al-Bayhaqī said in (Asmā wal-Ṣifāt) 1/94: The text of the first Ḥadīth - meaning: the following Ḥadīth of Abū Burdah - is more likely to be the preserved one.

Ibn Al-Jawzī said in (Al-ʿIlal Al-Mutanāhiyah) 1/27-28: This Ḥadīth is not proven from the Messenger of Allah, peace be upon him, and the one who transmitted it was mistaken, and it seems that ʿIkrimah saw this in the books of the Jews, so Ikrimah still mentions things about them, and it is not permissible for this to be hidden on the Prophet of Allah (May He be glorified and exalted).

Adh-Dhahabī said in (Mizān Al-Iʿtidāl) 1/276: Maʿmar disagreed with him, on the authority of Al-Ḥakam, on the authority of ʿIkrimah and it is closer.

Ibn Kathīr said in (Tafsīr al-Qurʾān al-ʿAẓīm) 2/440: This is Ḥadīth is Gharīb (strange), and it appears that it is and Israeli report not Marfūʿ.

Ibn Abī Ḥātim narrated in (Tafsīr al-Qurʾān al-ʿAẓīm) 2/487 (2580), and on his authority of sheikh's father in (Al-Aẓamah) 2/452 (138) via Jaʿfar ibn Abī Al-Mughīrah, on the authority of Saʿīd ibn Jubayr, on the authority of Ibn ʿAbbās He said: The children of Israel said to Moses: O Moses does your Lord sleep... So remind him of it.

It was reported by ʿAbdullah ibn Aḥmad ibn Ḥanbal in (As-Sunnah) 2/455 (1028) from another route on the authority of Jaʿfar Ibn Abī Al-Mughīrah on the authority of Saʿīd ibn Jubayr with it briefly from his saying.

It was reported by Abū sheikh's in (Al-Aẓamah) 2/424 (119) via Saʿīd ibn Abī Burdah, on the authority of his father, on the authority of Abū Mūsá, may Allah be pleased with him, as Marfūʿ according to the Ḥadīth of Ibn ʿAbbās.

It was reported by Al-Bayhaqī in (Asmā wal-Ṣifāt) 1/94 from Saʿīd ibn Abī Burdah on the authority of his father who said.

Ibn Al-Jawzī said in (Al-ʿIlal Al-Mutanāhiyah) 1/28: ʿAbdullah ibn Aḥmad ibn Ḥanbal narrated in (Kitāb Al-Sunnah) on the authority of Saʿīd ibn Jubayr that he said: The Children of Israel said to Moses, peace be upon him: Does our Lord sleep... and this is the soundest.

Adh-Dhahabī said in (Mizān al-Iʿtidāl) 1/276: It is not justified that this happened in the same mind of Moses, but it was narrated that the Children of Israel asked Moses about that.

{Who is it that can intercede with Him except by His permission?}

by his command. The people of reference said about this verse:

He draws the hearts of His servants towards Him, both in the immediate .and future sense. So, glory be to the One to whom there is no means of access except through Him.” [158/b]

{He knows what is [presently] before them and what will be after them} Mujāhid , Atā, (As-Suddī , and Al-Ḥakam) said: {He knows what is [presently] before them} about the affairs of this worldly life {And what will be after them} about the affairs of the Hereafter. Aḍ- Ḍaḥāk and Al-Kalbī said:

{He knows what is before them} meaning: the Hereafter, because they are ahead of it, {and what will be after them} the worldly life, as they leave it behind. Ibn Jurayj said: {He knows what is before them} what has passed before them {and what will be after them} (what will come after them. Muqātil and al-Wāqidī said: {He knows what is before them} meaning: what was before the creation of the angels {and what will be after them} meaning: what was after their creation. It was said: {He knows what is before them} means: what they did of good or evil {and what will be after them} meaning what they did.

{And they encompass not a thing of His knowledge} that is: of Allah’s knowledge {except for what He wills} to teach them and to make them know. {His Kursi (Throne) extends over the heavens and the earth} i.e: filled and surrounded by.

The scholars differed over the chair: Ibn ‘Abbās, Said Ibn Jubayr and Mujāhid said: His chair is His knowledge, that is why the copybook in which there is written knowledge is called: Kurrassa (copybook), so ar-Rajiz describing the hunter said:

When he arrived at her, he got knowledge

uses the word (Takrsa) in the sense of knowledge, indicating understanding.

It is said about the scholars: Karassi (chairs).

The poet composed in this meaning:

“They are adorned with the bright faces, .and they are the elite,

Their scholars are like chairs when they sit in assembly.”

- Some say that (Kursi) refers to Allah's authority, sovereignty, and power.

- It is noted that in Arabic, the term (kurs) is used to refer to ancient or original authority, and the root term (kurs) is used to mean the origin or source of something.

- For example, (kareem al-kurs) refers to someone noble or with noble origins.

Al-'Ajjaj composed:

The All-Holy, the Master of Al-Quds

Knew that Aba al-'Abbās is the first

[159/a] suggesting that (Kursi) is associated with the concept of ancient or original authority and power.

- Some interpret (Kursi) as the secret or hidden aspect of Allah, suggesting that it represents a dimension of divine knowledge or wisdom that is beyond human comprehension.

- a poetic line about it was composed:

- I have no secret from You to hide

- While nobody knows His untold

- Muḥammad Ibn Jarīr al-Ṭabarī suggested that (Al-Kursi) refers to the creation, indicating that Allah's dominion extends to encompass His creation in the heavens and the earth.

- Some, like Abū Mūsa, as-Suddī, and others, believe that Kursi is the actual Kursi, and they describe it as being made of pearl. They also mention the "seven heavens" in the Kursi, comparing them to seven shields thrown into an expanse.

Alī and Muqātil said: said: each leg of the Kursi is as long as the seven heavens and seven earths, and it is located in front of the Arsh (Throne of Allah).

- It is mentioned that the Kursi is carried by four angels, with each angel having four faces. These angels are positioned in a place beneath the seventh lowest earth, and their feet are located in a rock, a journey of 500 years away from the earth's surface. Each angel serves in different forms,

including the appearance of Prophet Adam, a bull, a lion, and an eagle. They seek sustenance and rain for various creations each year.

[591] ‘Abdullah Ibn Ḥamid al-Wazzān informed us: I heard Abū Bakr Aḥmad Ibn Ishāq (Ibn Ayyūb) informed us: Al-Ḥasan Ibn Sufyān Ibn ‘Āmir informed: Ibrāhīm Ibn Yaḥyá (Ibn Yaḥyá) al-Ghassānī narrated to us: My father narrated to us, on the authority of my grandfather, on the authority of Abū Idrīs al-Khawlānī, that Abū Dharr [159/b] said: O Messenger of Allah, what is the greatest verse has been revealed to you? He said:

“Ayat al-Kursi (the verse of the Throne) - Then he said: O Abū Dharr, the seven Heavens comparing to the chair are only like a ring lying on the ground of a desert, and the superiority of the Throne over the chair is like the superiority of the desert over the ring.”⁽¹⁾

(1) The assessment of the reliability of the chain of transmitters:

Its Isnād includes Ibrāhīm ibn Hishām, one of the Matrūk narrators, and no Jarḥ or Ta’dīl was raised about the compiler’s sheikh.

The authentication of Ḥadīth:

Narrated by Al-Bayhaqī in (Asmā wal-Ṣifāt) 2/149 on the authority of Abū ‘Abdullah Al-Ḥākim, he said: I am Abū Bakr ibn Ishāq with him.

It was reported by Ibn Hibbān in his (Ṣaḥīḥ), and see (Al-Ihsān) 2/76 (361) on the authority of Al-Ḥasan ibn Sufyān with it at length.

It was also narrated by Ibn Hibbān on the authority of Al-Ḥusayn ibn ‘Abdullah Al-Qaṭṭān and Ibn Qutaybah. Reported by Abū ash-Sheikh in (Aẓamah) 2/648 (259) via Abū Ṭāhir Aḥmad ibn ‘Amr Al-Maṣri. It was reported by Abū Nu‘aym in ((Ḥilyat Al-awliyā’)) 1/166 via Ja‘far Al-Firyābī, and Aḥmad ibn Anas ibn Mālik, all of them narrated it on the authority of Ibrāhīm ibn Hishām.

Adh-Dhahabī said in Mukhtaṣar al-‘Ulu (p. 130): Ibrāhīm is nothing, and he has been trusted. And it was narrated by Muhammad ibn ‘Uthmān ibn Abī Shaybah in (Al-‘Arsh) (p. 77) (58) from the path of Al-Mukhtār ibn Ghassān Al-‘Abdī on the authority of Ismā‘īl ibn Salām on the authority of Abū Idrīs Al-Khawlānī, in a similar manner. Abū Nu‘aym commented it in ((Ḥilyat Al-awliyā’)) 1/168 on the authority of Al-Mukhtar ibn Ghassān on the authority of Ismā‘īl ibn Salamah.

And Ismā‘īl ibn Salam or Salamah, I did not find any autobiography for him.

Al-Albānī said in (Silsilah Al-Aḥādīth Aṣ-Ṣaḥīḥah) 1/174 (109): It is most likely that he is Ismā‘īl ibn Muslim, as they mentioned him in the sheikhs of Al-Mukhtar ibn Ghassān, and he is the Makkī Al-Baṣrī, weak.

And see (Tahdhīb Al-Kamāl) by Al-Muzzī 27/18 ((Tahdhīb Al-Tahdhīb)) by Ibn Ḥajar 4/38.

I said: I do not know why Sheikh Al-Albānī chose Ismā‘īl ibn Muslim to be the weak Maccan Baṣrī, and the scholars when they mentioned the sheikhs of Al-Mukhtar did not attribute

Some reports mention that there are seventy veils of darkness .and seventy

Ismā'īl, and Ismā'īl ibn Muslim Al-'Abdī Abū Muḥammad Al-Baṣrī may be trustworthy. Especially and both of them are my slaves.

Ibn Ḥajar said about al-Mukhtār in (Taqrīb at-Tahdhīb) (6523) about him: Acceptable.

It was narrated by Ibn Mardawayh in his ((Tafsīr)) as he attributed to him a chain of transmitters and a text: Ibn Kathīr in (Al-Bidāyah wal Nihāyah) 1/13 and in (Tafsīr al-Qur'ān al-'Aẓīm) 2/442-443 from the way of Muḥammad ibn Abī Al-Sarī Al-Asqalānī, he said: Muḥammad ibn 'Abdullah At-Tamīmī narrated to us, on the authority of Al-Qāsim ibn Muḥammad ath-Thaqafī, on the authority of Abū Idrīs, in a similar manner.

Al-Qasim ibn Muḥammad, unknown.

It was reported by Ibn 'Uday in (Al-Kāmil) 7/244 and Abū ash-Sheikh in (Al-'Aẓamah) 2/569 (206) and Abū Nu'aym in (Hilyat Al-Awliyā') 1/168 and Al-Bayhaqī in (Al-Asmā' wal Ṣifāt) 2/149, all of them narrated it from Yaḥyá ibn Sa'īd As-Sa'dī Al-Qurashī, on the authority of Ibn Jurayj, on the authority of 'Aṭā', on the authority of Ubayd ibn 'Umayr, on the authority of Abū Dharr in a similar manner. Al-Bayhaqī said: It was unique to Yaḥyá ibn Sa'īd Al-Sa'dī, and he has a witness with a more Ṣaḥīḥ chain of transmitters. Al-'Aqilī said: He does not follow up on his Ḥadīth. Ibn Hibbān said: A sheikh who narrates on the authority of Ibn Jurayj the inverted, and on the authority of other trustworthy and reliable people, it is not permissible to quote him as evidence if he is alone. Ibn 'Uday said: This Ḥadīth is disapproved from this path on the authority of Ibn Jurayj... and this Ḥadīth has no paths except from the narration of Abū Idrīs Al-Khawlanī and Al-Qāsim ibn Muḥammad on the authority of Abū Dharr, and the third is the Ḥadīth of Ibn Jurayj. This denied the narration. (

Likewise, it was narrated in (Aḍ-Du'fā' al-Kabīr) by Al-'Aqilī 4/404, (Al-Majrūḥīn) by Ibn Hibbān 2/129, (Al-Kāmil) by Ibn; 'Uday 7/244.

It was reported by aṭ-Ṭabarī in (Jāmi' al-Bayān) 3/10 and Abū ash-Sheikh in (Al-'Aẓamah) 2/587 (220) both of them from the way of Abd al-Raḥmān ibn Zayd ibn Aslam on the authority of Abū Dharr. The statement occurred in the book (Al-'Aẓamah) that the narrator on the authority of Abū Dharr is 'Abdul Raḥmān ibn Zayd, and as for in (Jāmi' al-Bayān) by al-Ṭabarī, it is possible that he or his father is Zayd ibn Aslam.

Ibn Kathīr said in (Tafsīr al-Qur'ān al-'Aẓīm) 1/13: It is disconnected.

I said: Rather, it is problematic (mu'dal Ḥadīth), and Abd al-Raḥmān ibn Zayd is weak.

The Ḥadīth was mentioned by Ibn Ḥajar in (Fatḥ Al-Barī) 13/411, and he said: Ibn Hibbān graded it Ṣaḥīḥ. And he was silent. The first part of the Ḥadīth on the virtue of Ayat al-Kursī has other paths on the authority of Abū Dharr, including what was narrated by Imām Ahmad in (Al-Musnad) 5/178, 179 (21546), (21552) and Abū Dāwūd Aṭ-Ṭayalisi in (Musnad) (p. 65) (478) and Al-Bazzār reported it in (Al-Bahr Al-Zakhār) 9/426 (4034) and Al-Ḥākim in (Al-Mustadrak) 2/310 and he said: The chain of transmitters is Ṣaḥīḥ. And Al-Bayhaqī in (Ahlul Imān) 2/457 (2389), all of them narrated it from the path of Al-Mas'ūdī on the authority of Abū 'Amr Ash-Shāmi on the authority of 'Ubayd ibn Al-Khashkhāsh on the authority of Abī Dharr.

Al-Haythamī stated in (Majma' az-Zawā'id) 1/160: It includes Al-Mas'ūdī, and he is trustworthy, but he is disturbed..

veils of light between the bearers of the Arsh .and the bearers of the Kursi. Each of these veils is described as being as thick as a journey of 500 years. These veils are seen as a protective mechanism to prevent the bearers of the Kursi from being consumed by the intense radiance of the Arsh.

Al-Ḥasan al-Baṣrī said: the chair is the Throne in particular.

Abū Saʿd Abd al-Mālik Ibn Abī ʿUthmān al-Zāhid narrated on the authority of some ancestors that the chair is the name of an angel that He added to Himself by specificity .and preference.,

so He attracted the attention of His servants to His greatness .and power., .and said: One of My creation fills the Heavens .and the Earth., this is how is My control is determined., .and my greatness is known. .and Allah knows best.

(Allah Almighty said): {and their preservation tires Him not.}

meaning: and their preservation does not burden Him.

This indicates that the preservation or protection of the heavens .and the earth does not impose any difficulty or burden on Allah Almighty.

It is effortless for Him to maintain .and safeguard the entire universe.

Al-Khansā' said:

**“and the carriers of heavy burdens have known
when they release part of their load.”**

And it was said: **{tires Him}**; meaning to drop Him due to His weight. The poet said:

**Next Day of Satisfaction I saw their sacrifice
Nearby the Devil's Stoning, dropping the lace
{Their preservation}**

In the context of the verse. It signifies the preservation and protection of the heavens and the earth.

{And He is the Most High},

Signifying His exalted position above His creation in terms of planning, strength, and power, not in terms of physical distance, location, or direction.

{the Most Great.} as there is nothing greater than Him.

Qur'ān interpreters said: The reason for the revelation of this verse is that the disbelievers were worshiping idols and claiming that these idols acted as intermediaries or intercessors with Allah.

In response, Allah revealed this verse to assert His supreme authority .and power, emphasizing that there is no need for intermediaries, as He is the Most High .and Most Great, fully capable of preserving .and protecting the heavens .and the earth without any assistance or intermediaries. [160/a]

Qur'ān 2: 256 # Allah Almighty said: {There shall be no compulsion in [acceptance of] the religion} the verse.

Mujāhid explained that this verse was revealed in response to a situation involving a man from the Ansaar who had a black boy named Şubayḥ. He was compelling the boy to convert to Islam.

As-Suddī provided a different context, stating that it was revealed concerning a man from the Ansaar, who was known as Abū al-Ḥasan. He had two sons. When merchants from the Levant came to Medina carrying oil, his two sons persuaded them to embrace Christianity.

Subsequently, the merchants converted to Christianity .and returned to the Levant. Abū al-Ḥasan. informed the Messenger, (PBUH), about this .and asked him, 'Should I bring them?'

Then Allah Almighty revealed **{There shall be no compulsion in [acceptance of] the religion.}**

Upon this revelation, the Messenger of Allah, (P.B.U.H), remarked, 'May Allah keep them away; they are the first to disbelieve.'

Abū al-Ḥusayn was saddened because the Prophet(P.B.U.H did not ask them for anything.

In response, Allah Almighty revealed:

{But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves} [4:65]

He explained that this incident occurred before the Messenger of Allah, (peace .and blessings be upon him), issued the comm.and to fight the People of the Book. Later, the initial verse was abrogated by the verse:

{There shall be no compulsion in [acceptance of] the religion.} and fighting the People of the Book was ordered in Surah at-Tawbah.

Thus, Ibn Mas'ūd and Ibn Zayd said that it was abrogated by the verse of the Sword. The remaining scholars said: It is confirmed.

[592] 'Abdullah Ibn Ḥamīd informed us: Aḥmad Ibn 'Abdullah informed us: Muḥammad Ibn 'Abdullah narrated to us: Ḥasan Ibn 'Alī al-Khallāl narrated to us: Wahab Ibn Jarīr Ibn Ḥāzim narrated to us: Shu'bah Ibn al-Ḥajjāj narrated to us on the authority of Abū Bishr, on the authority of Sa'īd Ibn Jubayr that 'Abbās commented Almighty's statement:

{There shall be no compulsion in [acceptance of] the religion.} [160/b]

The verse is explained through the following incident:

A woman from the Ansār, whose children were not surviving, had made a vow that if she had a child who survived, she would raise them as a Jew.

Subsequently, Islam came, .and some children were born to her.

Later, when the Banū an-Nadir were expelled, there were members of the Ansār among them. The Ansār inquired of the Messenger of Allah, (P.B.U.H), saying, "What about our sons .and brothers?" However, the Messenger of Allah, peace .and blessings be upon him, remained silent. It was at this point that the mentioned revelation was revealed.

{There shall be no compulsion in [acceptance of] the religion.}

"Your companions have been given a choice: if they choose to be with you, they will remain among you, .and if they choose to be with them, then they should be expelled along with them."

This separation between the Anṣār (the Helpers) .and the Jews occurred during the expulsion of Banū an-Nadir. Those who aligned themselves with Banū an-Nadir made their choice, .and those who stayed remained committed to Islam. ⁽¹⁾

(1) [592] The assessment of the reliability of the chain of transmitters:

Neither Jarḥ nor Ta'dīl was raised about the compiler's sheikh, and the Ḥadīth was narrated from Ṣaḥīḥ chains of transmitters on the authority of Shu'bah.

The authentication of Ḥadīth:

Abū Dāwūd narrated in the Book of Jihād, Chapter: The Captive is forced to convert to Islam (2682). Also Ibn Hibbān in his (Ṣaḥīḥ) see (Al-Iḥṣān)) 1/352 (140) on the authority of Ishāq

Masrūq recounted a situation where a man from the Anṣaar, a member of Banī Sālim Ibn Awf, had two sons who had embraced Christianity before the arrival of the Prophet (P.B.U.H). Later, they came to Medina along with a group of Christians carrying food, and their father met with them.

He swore, saying, “By Allah, I will not leave you until you embrace Islam.” However, they declined, and a dispute arose before the Prophet. (P.B.U.H),

The man implored, “O Messenger of Allah, will a part of me enter Hell right before my eyes?” It was then that Allah Almighty revealed the verse: {There shall be no compulsion in [acceptance of] the religion.},

“ Subsequently, the man decided not to force them into Islam.

ibn Ibrāhīm ibn Ismā‘īl, both of them (Abū Dāwūd and Ishāq ibn Ibrāhīm) on the authority of Al-Ḥasan ibn ‘Alī Al-Khallāl with it.

It was reported by Ibn Abī Ḥātim in (Tafsīr al-Qur‘ān al-‘Aẓīm) 2/493 (2609) on the authority of Aḥmad ibn Sinān Al-Wāsiṭī. It was also reported by An-Naḥās in (Ma‘ānī al-Qur‘ān) 1/226, Al-Bayhaqī in (Al-Sunan Al-Kubrā) 9/186, and Al-Wāḥidī in (Asbāb an-Nuzūl) (p.83)

It was reported by Abū Dāwūd in the Book of Jihad, the chapter on the captive being forced into Islam (2682), al-Ṭabarī in (Jāmi‘ al-Bayān) 3/14, and al-Wāḥidī in (Asbāb an-Nuzul) (p. 83), all of them narrated it from the path of Ibn Abī ‘Uday.

It was narrated by Abū Dāwūd in the Book of Jihad, Chapter: The Captive is forced to convert to Islam (2682) via Ash‘ath ibn ‘Abdullah. It was narrated by An-Nasā‘ī in his (Tafsīr) 1/273 (68) from the way of ‘Uthmān ibn ‘Umar, all of them narrated it on the authority of Shu‘bah, according to him.

Al-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/582 to Ibn Al-Mundhir, Ibn Mandah in (Gharīb Shu‘bah), Ibn Mardawayh, and Aḍ-Ḍiyā Al-Maqdisī in (Al-Mukhtārah).

An-Naḥās said in (An-Nāsikh wal Mansūkh) 2/100: The saying of Ibn ‘Abbās in this verse is the first of the sayings; for the validity of his attribution.

Sa‘īd ibn Manṣūr reported it in (As-Sunan) 3/957 (428), Al-Ṭabarī in (Jāmi‘ al-Bayān) 3/15, Al-Maktabī in (Gharīb Al-Ḥadīth) 3/80, and Al-Bayhaqī in (Al-Sunan Al-Kubra) 9 / 186, all of them narrated it from the path of Abū ‘Awānah, on the authority of Abū Bishr, on the authority of Sa‘īd ibn Jubayr, as Mursal. As-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/582 to ‘Abd ibn Ḥāmid and Ibn Al-Mundhir.

And his saying: The Messenger of Allah (P.B.U.H) said:

(They have been given the choice...) I did not find it in the Mutaṣṣil narration of Shu‘bah, and it was mentioned in the narration of Abū Awānah al-Mursalah (incomplete chain of transmitters).

And his saying: He said: So the separation between the Ansār was... It is from the words of Sa‘īd ibn Jubayr, as stated in some of the previous narration.

[593] Abū Bakr Muḥammad Ibn Aḥmad Ibn ‘Abdūs informed us: Abū al-Ḥasan ‘Alī Ibn Aḥmad Ibn Maḥfūz informed us: ‘Abdullah Ibn Hāshim narrated to ‘Abdul Raḥmān Ibn Mahdī narrated to us, on the authority of Sufyān, on the authority of Khuṣayf, on the authority of Mujāhid.

[*] I am ‘Abdullah, he said: Makkī (Ibn ‘Abdān) saying: Aḥmad Ibn al-Azhar narrated to us: Rawḥ Ibn Ubādah narrated to us: Shibl and Ibn ‘Uyaynah narrated to us on the authority of Ibn Abī Najīh, that Mujāhid said: There were people who nursed among the Jews: Qurayzah and an-Nadir.

When the Prophet, (P.B.U.H) [161/a] ordered the expulsion of Banū al-Nadir, the children from the Aws who were nursing among them expressed their willingness to go with the expelled .and adopt their religion. However, their parents opposed this idea .and sought to compel them to embrace Islam. This situation led to the revelation of the verse.

{There shall be no compulsion in [acceptance of] the religion}, was revealed. ⁽¹⁾

(1) [593] The assessment of the reliability of the chain of transmitters :

In the first chain of transmitters contains The compiler's sheikh and the sheikh of his sheikh who were not mentioned by any Jarḥ or Ta'dīl (Jarḥ or Ta'dīl). As for Khaṣīf, he is Ṣadūq, yet he has a bad memory. The Ḥadīth was reported from Ṣaḥīḥ paths on the authority of ibn Abī Najīh.

The authentication of Ḥadīth:

It was reported by Al-Wāḥidī in (Asbāb Al-Nuzūl) (p. 85) on the authority of the compiler with the first chain of transmitters.

Similarity, it was reported by Aṭ-Ṭabarī in (Jāmi' al-Bayān) 3/15 and Ibn al-Jawzī in (Nawāsikh al-Qur'ān) (p. 218) via Wakī'.

Al-Ṭabarī narrated it in (Jāmi' al-Bayān) also on 3/15 via Abū Aḥmad al-Zubayrī. It was also reported by Ibn Abī Ḥatīm in (Tafsīr al-Qur'ān al-'Aẓīm) 2/493 (2611) from the path of Al-Ḥuṣayn ibn Ḥafṣ, all of them narrated it on the authority of Sufyān ath-Thawrī..

It was narrated by Sa'īd ibn Maṣṣūr in (As-Sunan) 3/960 (429) and Al-Ṭabarī in (Jāmi' al-Bayān) 3/16 from the way of Sa'īd ibn Al-Rabī', both of them on the authority of Sufyan ibn Uyaynah.

This is an Ṣaḥīḥ chain of transmitters to Mujāhid, and it contains the statement of Ibn Abī Najīh about hearing. However, it is a Mursal narration, as stated by the previous Ḥadīth of ibn 'Abbās.

It was reported by al-Ṭabarī in (Jāmi' al-Bayān) 3/15 from the path of 'Isā ibn Maymūn on the authority of Ibn Abī Najīh with it.

Qatādah, aḍ-Ḍaḥāk, Atā, Abū Rawq, and al-Wāqidī said:

It signifies that there should be no compulsion in matters of religion once the Arabs had converted, provided they accepted the tribute. This was because the Arabs were an illiterate nation without a specific religion or holy book.

Therefore, they had only two options: Islam or facing the sword. Compulsion into Islam was allowed, and tribute was not accepted from them until they embraced Islam. Eventually, all Arabs willingly or unwillingly embraced Islam, leaving no one outside the fold of the religion.

Allah Almighty revealed {There shall be no compulsion in [acceptance of] the religion.}

And issued the comm. and that the People of the Book, the Magi, and the Sabeans should be engaged in battle, but with the provision that they either convert to Islam or recognize the payment of tribute.

Those among them who chose to pay the tribute had it accepted, were set free, and were not compelled into adopting Islam.

Muqātil stated that the Prophet, (P.B.U.H), only accepted the tribute from the People of the Book. When the Arabs embraced Islam, whether willingly or unwillingly, the Prophet, peace be upon him, began to collect the tax from those who were not considered People of the Book. He wrote to Mundhir Ibn Sāwī and the people of Hajar, extending an invitation to them to embrace Islam.

“Indeed, anyone who bears witness to our testimony, performs our prayers, faces our *Qiblah* (the direction of prayer), partakes in our sacrifice, and embraces our religion will be considered a Muslim under the protection of Allah and His Messenger. If you choose to embrace Islam, you will share in what we have and follow our practices. However, those who refuse to accept Islam must pay the tribute.”

Subsequently, Mundhir wrote to the Prophet, (Peace and blessings upon him), stating, “I have conveyed your letter to the people of Hajar.”

It was reported by al-Ṭabarī in (Jāmi‘ al-Bayān) 3/15 from the way of Ibn Jurayj. He said: Mujāhid said, so he reminded him of it.

As-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/583 to ‘Abd ibn Ḥamīd and Ibn Al-Mundhir.

Some among the people of Hajar embraced Islam, while others declined. However, the Jews .and the Magi [161/b]. agreed to pay the tribute but continued to harbor resentment against Islam. The Prophet, peace be upon him, accepted the tribute from them.

Concerning this, the hypocrites residing in Medina raised objections, saying, “Muhammad claimed that he was only instructed to collect the tribute from the People of the Book. Why did he accept it from the Magi of Hajar .and decline it from our fathers .and brothers until they were fought?” This situation created difficulties for the Muslim community.

The Muslims brought their concerns to the attention of the Prophet, (PBUH)

Subsequently, Allah Almighty revealed the verse:

{There shall be no compulsion in [acceptance of] the religion.}

indicating that this policy of tribute collection was applicable after the conversion of the Arabs to Islam. ⁽¹⁾

Sharīk conveyed the account based on the narration of ‘Abdullah Ibn Abee Hilaal, who mentioned that Wasq said, “I was a slave owned by ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, .and I followed the Christian faith.

‘Umar used to advise me, saying, ‘O Wasq, consider embracing Islam. If you do, I can entrust you with some responsibilities among the Muslims, as it is not appropriate for a non-Muslim to be in charge of their affairs.”

However, I declined his suggestion. Then, ‘Umar cited the verse,

{There shall be no compulsion in [acceptance of] the religion.}

(1) See: (Tafsīr Muqātil) 1/135.

Al-Ṭabarānī reported it in (Al-Mu‘jam al-Kabīr) 10/152 (10291), 20/355 (839) and on his authority Abu Nu‘aym in (Ma‘rifat Aṣ-Ṣaḥābah) 5/2518 (6100) via Abū Mijlaz, on the authority of Abū ‘Ubaydah, on the authority of ‘Abdul Ilāh said: The Messenger of Allah (P.B.U.H), wrote to Al-Mundhir ibn Sawā:

(Whoever prays our prayer, faces our qiblah, and eats our sacrifice, then that Muslim has the protection of Allah, and the protection of the Messenger, peace be upon him).

Al-Haythamī said in (Majma‘ Al-Zawā'id) 1/28: In its chain of transmitters is Al-Ḥasan ibn Idrīs Al-Ḥalawānī, I did not see anyone mentioning him, and it is also from the narration of Abū ‘Ubaydah on the authority of his father and he did not hear from him.

When ‘Umar passed away, he granted me my freedom. ⁽¹⁾

Ibn Abī Najīh reported that he heard Mujāhid say to his Christian servant, “O Jarīr, consider embracing Islam.” He then added,

“This is how it was suggested to them; they should not be compelled.”

Az-Zajjāj and others explained that in the Arabic language, the expression “I compel the man” implies attributing hatred to him. Similarly, phrases like “I make him disbelieve,” “I make him disobey,” and “I make him transgress” are used when ascribing these actions to an individual.

Al-Kumayt said:

**“Some led me to disbelief
due to their fondness for you,
While others claimed that
he is a wrongdoer, godless, .and untrue.”**

The verse’s meaning is clear: Do not accuse someone who converted to Islam after a conflict of doing so under compulsion, .and do not label someone who has embraced Islam with hatred.

This interpretation is supported by another verse:

{And do not say to one who gives you [a greeting of] peace “You are not a believer,”} [4:94]

Allah Almighty said: {The right course has become clear from the wrong.} [162/a]

The verse conveys that faith has become distinct from unbelief, guidance from misguidance, .and truth from falsehood.

Notably, Al-Ḥasan, Mujāhid, and al-A’raj, recited the word

(1) **The assessment of the reliability of the chain of transmitters:**

Narrated by Sa‘īd ibn Manṣūr in (As-Sunan) 3/962 (431) and Ibn Abī Shaybah in (Al-Muṣan-naf) 5/82 (12677) and Abū ‘Ubayd in (An-Nāsikh wal Mansūkh) (p. 282) (517) and in (Al-Am-wāl) (p. 43) (87) and Ibn Sa‘īd in

(Aṭ-Tabaqāt Al-Kubra) 6/158 and Al-Bukhārī in (Al-Tārikh Al-Kabīr) 8/268 abbreviated and Ibn Zanjawayh in (Al-Amwāl) 1/145 (133), and Ibn Abī Hātim In (Tafsīr al-Qur’ān al-‘Aẓīm) 2/493 (2610) all of them narrated it from the routes of Sharik.

“ar-Rashad” with a Fat-ha on the “ra” .and a “sheen,” which are two ways to express the same meaning,

akin to “Huzn” .and “Hazan” for sadness or “Bukhl” .and “Bakhal” for miserliness.

Isa Ibn ‘Umar, on the other hand, recited “Rushud” with two Dhammas, signifying righteousness.

Other scholars read it as “Rushd” with a Damma on the “ra” .and a Sukoon on the “sheen,” also conveying the same meaning, similar to “ar-Ru’b” for horror .and “as-Suht” for ill-gotten acquisition.

Allah has stated in the Qur’ān

Allah said: {So whoever disbelieves in Ṭaghūt}

which is interpreted as referring to Satan, according to ‘Umar, Ibn ‘Abbās, Muqātil, and al-Kalbī.

Some also consider it to mean idols, priests, or anything worshipped besides Allah.

In the field of semantics, scholars suggest that (Ṭaghūt) encompasses everything that oppresses a human being, derived from the root “Tughyan” meaning tyranny. On the pattern of Fa’ul.

The additional “Ta” (t letter) is added in place of the accusative case of the verb, similar to “Hanut” for a shop .and (Tabūt) for a coffin.

Moreover, the people of reference claim that the (Ṭaghūt) or tyrant for each person is their own self. This idea is supported by the verse:

{Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy.} [12:53]

Allah said: {and believes in Allah has grasped the most trustworthy handhold} This means that the believer has firmly held onto

{the most trustworthy handhold} which represents a firm .and secure state of infallibility.

{With no break in It.}:

Signifies that this infallibility is continuous .and unbroken.

{And Allah is All-Hearing, All-Knowing}

Emphasizes His complete awareness .and understanding of all things.

Qur'ān 2: 257 #

Allah (May He be glorified and exalted) said:

{Allah is the ally of those who believe}

This means that He is their helper, assistant, and, in a sense, their lover. Some interpretations suggest that He is in charge of their affairs .and does not entrust them to anyone else. It is akin to saying, “I have taken over someone’s matters, .and I’ve entrusted them with His guardianship.”

by using the word Wilaya with Kasrah under Wāw

Furthermore, it is said that they are more deserving of Allah’s assistance, as He is their Lord.

Al-Ḥasan. has pointed out that Allah is their guardian who guides them, leading them

{He brings them out from darknesses into the light.}

This signifies the transition from unbelief and misguidance to faith .and guidance.

Before their creation, they were already within the knowledge of Allah Almighty. When He created them, their faith was already known to Him, as His knowledge encompasses all things.

Al-Wāqidī stated that in the Qur’ān, whenever it mentions darkness .and light, [162/b] it typically symbolizes disbelief and belief, except for those instances in Surah al-Ana’am:

{And made the darkness and the light.} [6:1],

which refers to night .and day.

Ibn ‘Abbās explained that these verses pertain to individuals who initially disbelieved in Jesus, (PBUH) and later embraced faith in Muhammad, (PBUH)

Consequently, Allah Almighty brought them out of their disbelief in Jesus (PBUH) and guided them to believe in the Chosen One (Prophet Muhammad) (PBUH) and the rest of the prophets. (PBUT)

Others have suggested that these verses apply to all believers, regardless of their specific religious backgrounds or conversion paths.

Ibn Ata' remarked about this verse that Allah exchanges their characters with His attributes, so they become individuals who uphold the truth alongside the truth itself.

Al-Wāsiṭī explained that this transformation leads them from the darkness within their souls to adopt virtuous qualities, such as contentment, honesty, trustworthiness, knowledge, and love.

Abū 'Uthmān stated that this change allows them to shift their focus from mere actions to recognizing the bestowments and virtues of Allah.

It was also suggested that this transformation involves moving from the darkness of loneliness and separation to the light of connection and closeness with Allah.

(Allah Almighty's saying) {And those who disbelieve - their allies are Taghut.}

This is how it is commonly recited by reciters.

However, Al-Ḥasan recited it as "Tawaghit". in the plural form.

Abū Ḥātim noted that the Arabic language allows for "Taghut" to be used in the singular, plural, masculine, and feminine forms.

To illustrate, Allah Almighty used "Taghut" in the singular and masculine when He said,

{They wish to refer legislation to Taghut, while they were commanded to reject it him} [4:60]

He also used it in the feminine form when He said,

{But those who have avoided Taghut, lest they worship her} [39:17],

Additionally, Allah used the plural form in the verse,

{They take them out}.

Ibn 'Abbās explained that by "Taghut,"

Allah refers to Satan. Muqātil suggested that it means

Ka'b Ibn al-Ashraf, Ḥuyayy Ibn Akhṭab, and all the leaders of misguidance.

{They take them out} calling them

{from the light to the darknesses},

is supported by a similar verse,

{And We certainly sent Moses with Our signs, [saying], “Bring out your people from darknesses into the light}[14:5],

Here, it means to invite people into the light.

If it is asked about the purpose of Allah Almighty’s saying.. [163/a]

A question arises concerning the verse,

{They take them out of the light into darknesses.}

Because those mentioned, who are referred to as infidels, have never been in the light. So, how can they take them out of something they never entered?

Qatādah and Muqātil provide an answer. They suggest that the verse is describing the Jews who believed in Muhammad,

(PBUH) before his official prophethood, as they found descriptions of him in their books along with his attributes .and prophethood.

However, when he was sent as a prophet, they denied him .and disbelieved in him. This rejection is mentioned in the verse:

{but [then] when there came to them that which they recognized, they disbelieved in it} [2:89].

According to scholars of semantics, this concept applies to all the infidels.

They suggest that Allah’s statement, “{They take them out},” refers to His preventing them from embracing Islam, similar to when someone says to his father, “You brought me out of your money,” even though he was never in possession of it.

An example from the Qur’ān is found in the description of Joseph, peace be upon him, where he says,

{Indeed, I have left the religion of a people who do not believe in Allah} [12:37]

Even though he had never practiced their religion.

Similarly, Allah Almighty states,

{And among you is he who is reversed to the most decrepit [old] age}[16:70]

Even though the person had never been in that age.

This illustrates how the Qur’ān uses such expressions to convey the idea of a change in status or belief.

Imru' al-Qays Composed:

“Water tainted as urine in color,
Uncooling, full of (rotten pasture),
Although it was never tainted.”

Another poet stated:

“All the lusts of my soul I obeyed,
Brought me laborer,
slave of my maid.”

Al-Ghanawī also composed:

“If the days treated me well,
Sins have returned to dwell.”

{Those are the companions of the Fire; they will Abī de eternally therein.}

Emphasizes that those individuals are destined to be in the Fire forever.

Qur'ān 2: 258 #

Allah the Exalted and Glorified said: {Have you not considered the one who argued with Abraham about his Lord}

This means that he engaged in argument .and dispute. The term “Haja” has its origin in “Huja,” signifying an argument.

This individual was Nimrod, the son of Canaan, who was the son of Sanjarib, a descendant of Cush, the son of Sam, who in turn was a descendant of Noah, (PBUH)

Nimrod was the first to crown himself as a king .and tyrannized the land.
[163/b]

{[merely] because Allah had given him kingship?}

The verse highlighting that he became a tyrant because of the kingship Allah had bestowed upon him.

The use of “An” in the verse takes a “Fat-ha,” omitting the tool of the adjective.

[594] ‘Abdullah Ibn Ḥamīd informed us: Muḥammad Ibn Ya‘qūb informed us, al-Ḥasan Ibn ‘Alī Ibn ‘Affān narrated to us: Abū Usāmah narrated to us, on the authority of al-‘Ala Ibn ‘Abdul Karīm al-Ayāmī, on the authority of

Mujāhid, that the Earth was ruled by four notable figures: two believers .and two infidels. The two believers were Solomon, the son of David, .and Zul-Qarnayn, peace be upon both of them.

In contrast, the two infidels were Nimrod .and Nebuchadnezzar. ⁽¹⁾

There is a difference of opinion regarding the timing of the debate between Nimrod and Abraham (PBUH)

According to Muqātil, this debate occurred when Abraham broke the idols, .and Nimrod subsequently imprisoned him.

Nimrod then released him, intending to burn him in the fire, during which Nimrod asked Abraham about his Lord.

Abraham responded by saying, “My Lord is the One who gives life .and causes death.”

However, others hold the view that this debate took place after Abraham was thrown into the fire.

[595] ‘Abdullah Ibn Ḥamīd informed us: Aḥmad Ibn Muḥammad Ibn Yūsuf informed us: ‘Ubayd Allah Ibn Yaḥyá narrated to us: Ya‘qūb Ibn Sufyān narrated to us: Īsā and Salamah narrated to us: ‘Abdul Razzāq narrated to us, on the authority of Mu‘ammar, that Zayd Ibn Aslam: recounted that the first

(1) [594] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters includes the compiler sheikh, No Jarḥ or Ta‘dil was raised about him. It was also narrated from Ṣaḥīḥ paths on the authority of Al-Alā’, and he has other paths on the authority of Mujāhid.

The authentication of Ḥadith:

It was reported by Ibn Abī Shaybah in (Al-Muṣannaf) 11/96 (32448) on the authority of Wakī‘ on the authority of Al-‘Alā’ with it, briefly, and he also narrated it on 11/97 (32452) on the authority of Ibn Faḍīl, on the authority of Ḥusayn, on the authority of Mujāhid with it, according to what Ath-Tha‘labī mentioned.

Al-Zayla‘ī attributed it in (Takhrij Aḥādīth and Athār Al-Kashshāf) 2/309, and Ibn Ḥajar in (Al-Kāf Al-Shāf) 2/743 to Ibn Abī Shaybah alone.

It was narrated by al-Ṭabarī in (Jāmi‘ al-Bayān) 3/25 from the way of Shibl, on the authority of Ibn Abī Najīḥ, on the authority of Mujāhid, in a similar manner. As-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/586 to ‘Abd ibn Ḥamīd.

Al-Ḥākim reported it in (Al-Mustadrak) 2/645 on the authority of Mu‘āwiyah, he said: The earth was ruled by four people: Solomon son of David, Dhul-Qarnayn, a man from the people of Ḥelwān, and another man, so he was asked: Is he Al-Khadir? He said: No.

tyrant on Earth was Nimrod, the son of Canaan. People used to gather food near him, including Abraham, (PBUH)

As people passed by Nimrod, he would ask them, "Who is your Lord?" They replied, "You are."

However, when Abraham passed by him, he responded to Nimrod's question by saying, "My Lord is the One who gives life .and causes death," as mentioned in the Qur'an.

In response, Nimrod returned him without any food. So, Abraham peace be upon him. returned to his family.

On his way, he passed by a dusty-colored dune .and decided to collect some of it to bring home to his family.

He put it in his belongings [164/a] and went to sleep.

When his wife saw what he had brought, she found the finest food she had ever seen. She prepared a meal for him, .and when he inquired about its origin, she told him it was from the food he had brought. Realizing that Allah Almighty had provided for him, Abraham praised Him.

He said: that Allah Almighty sent an angel to Nimrod, the tyrant, with a message, asking him to believe in Allah so that his wealth would be preserved. Nimrod arrogantly responded, "Is there a Lord besides me?"

The angel persisted, visiting Nimrod a second time .and repeating the request, but Nimrod remained obstinate. On the third visit, the angel asked him once more, but Nimrod still refused. He even mocked the idea, saying, "I do not know what you are saying. Does your Lord have soldiers?" The angel confirmed, "Yes."

He went on to describe that Nimrod challenged the angel, saying, "Let Him fight me if He is a King, for kings fight each other." The angel agreed, telling Nimrod, "Yes, if you wish." Nimrod expressed his willingness, .and the angel told him to gather his soldiers .and wait for three days until the soldiers of his Lord arrived.

Nimrod assembled his soldiers, .and Allah Almighty revealed to a mosquito hive, "Open a door from it." The mosquito hive complied, .and a door was opened to the mosquitoes.

On the third day, Nimrod observed that the sun did not rise as usual, and he thought it had slowed down. The angel informed him, “My Lord’s soldiers prevented it from rising.”

The mosquitoes surrounded Nimrod and his army, consuming their flesh and drinking their blood. Only bones remained of the people and beasts, but Nimrod was unharmed. The angel questioned him, “Do you believe?” Nimrod defiantly responded, “No.”

So, Allah, the Almighty, commanded a mosquito to bite his lower lip. He scratched the bite, and it swelled and increased in size.

Then, the mosquito bit his upper lip, causing it to swell as well. Eventually, the mosquito entered his nostrils and reached his brain, taking from it until it became as large as a mouse.

He lasted in this condition for four hundred years, during which he would hit his head with hammers. [164/b] Those who showed the most mercy were the ones who closed their hands and hit his head. Allah punished him for four hundred years, corresponding to the four hundred years of his rule. ⁽¹⁾

The verse {Remember when Abraham said, “My Lord is the One Who has power to give life and cause death}

Is in response to an implied question. In other words, someone asked Abraham, “Who is your Lord?” to which he replied,

{My Lord is the one who gives cause life and death}.

(1) [595] The assessment of the reliability of the chain of transmitters:

Neither Jarḥ nor Ta’dil was raised about the compiler sheikh, and the narration was narrated from Ṣaḥīḥ paths on the authority of ‘Abd al-Razzāq, and it is in (Tafsīr al-Qur’ān al-‘Aẓīm) 1/105.

The authentication of Ḥadīth:

It was narrated by aṭ-Ṭabarī in ((Jāmi‘ al-Bayān)) 3/25-26, and in (Tārikh al-Umam wal Mulūk) 1/287, and Ibn Abī Hātim in (Tafsīr al-Qur’ān al-‘Aẓīm) 2/499 (2638) abbreviated, both of them on the authority of Al-Ḥasan ibn Yaḥyá ibn Abī Al-Rabī‘ said: ‘Abd al-Razzāq narrated to us about it.

Al-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/586 to Ibn Al-Mundhir and Abū ash-Sheikh in (Al-‘Aẓamah).

I said: In the printed book (Al-‘Aẓamah) 4/1509 (985, 986) on the authority of Abd al-Raḥmān ibn Zayd ibn Aslam, something similar. I did not find the account of his father Zayd.

Al-A‘mash, Ḥamzah, .and ‘Īsá recited the word “Rabbi” with a Sukoon (pausing mark) on the letter Ya’. However, others recited it with a Faṭḥ (short vowel) on the letter ‘Alif.

In this context, Nimrod responded to Abraham by saying,

{I too have the power to give life and cause death}.

The people of Medina recited the verse as

{Anā Uḥyy} with a prolongation (madd) in all instances throughout the entire Qur’ān.

This pronunciation is a dialect used by some individuals who connect the letters in it as it was originally spoken.

Al-Kisā’ī composed the following lines in reference to this pronunciation:

**“I’m the head of the clan,
so know me I am praiseworthy
who was in high rank”**

Another poet also composed the following lines:

**“I am ‘Ubaydullah,
supported by ‘Omar
The best of Quraishites
in the former and later”**

The original form of Anā is “An” with a Faṭḥah (short vowel mark) on the letter Nūn.

When it is stopped at in pronunciation, an ‘Alif is added with the purpose of stopping, and as a result, it becomes “Ana.”

Most Arabs say “Ana” when stopping at this word.

Regarding the story, most of the commentators explain that Nimrod called upon two men, .and he killed one of them but spared the other.

He considered this action as giving the second man life, similar to the statement of Allah Almighty,

{And whoever saves a life, it will be as if they saved all of humanity}. [5:32]

As-Suddī commented on His statement:

{He argued, “I too have the power to give life and cause death}

Explaining that Nimrod once took four individuals .and confined them in a house. He neither provided them with food nor allowed them to drink, pushing them to the brink of death. Subsequently, he fed two of them .and gave them something to drink, thus bringing them back to life. However, he left the other two until they died.

In response to this, Abraham (PBUH) presented a different argument, not due to his inability but to make his evidence abundantly clear. He could have simply told Nimrod to bring the dead individuals back to life if he was truthful, but he opted for a different approach to emphasize the point.

In response, Abraham challenged Nimrod by saying,

{ Abraham challenged ‘him’, “Allah causes the sun to rise from the east. So make it rise from the west.”},

This phenomenon occurs every day, making the challenge even more powerful.

{So make it rise from the west),

Nimrod was left embarrassed .and did not provide any response because he knew that he was incapable of making the sun rise from the west.

It is mentioned that “Rajul Mabhut” means an abashed or embarrassed man.

A poet expressed a similar sentiment, saying:

“When I saw her all of a sudden,

I remained silent .and almost couldn’t speak.”

Muḥammad ibn As-Samayfa’ explained that the word “Fabahat” is written with a Fat-ḥah (short vowel mark) on the letters Bā’ and Ha’, meaning that Abraham refuted Nimrod’s argument.

This interpretation is supported by Allah’s statement in the Qur’ān

{In fact, the Hour will take them by surprise, leaving them stunned} [21:40]

It signifies that those who oppose the truth will be astonished and confounded.

{And Allah does not guide the wrongdoing people}.

Emphasizing that Allah does not guide those who persist in wrongdoing .and oppression to the right path.

Qur'ān 2: 259 #Allah Almighty said:

{Or are you not aware of the one who passed by a city},

This verse is constructed in a manner that carries the meaning of the previous verse. Its implication is, “Have you ever seen the likes of the one who disputed Abraham in his Lord or the one who passed by a city?”

Some grammarians from Basra explained that the letter Kāf (translated as “Or” at the beginning of the verse) functions as a relative particle. In other words, it is as if Allah is saying, “Have you not observed the one who disputed Abraham in his Lord or the one who passed by a city?” This emphasizes the comparison between these two scenarios.

The scholars have had differing opinions regarding the identity of the one who passed by the city mentioned in the verse.

According to Qatādah, Al-Rabī‘ ‘Ikrimah, Nājiyah ibn Ka‘b, Sulaymān ibn Buraydah, aḍ-Ḍaḥāk, as-Suddī and Salam al-Khwwaṣ: this individual was Ezra ibn Sarḥayah.

However, Wahb ibn Munabbih .and ‘Abdullah ibn ‘Ubayd ibn ‘Umayr held a different view, suggesting that the person who passed by the city was Jeremiah ibn Ḥalqyah, one of the grandchildren of Hārūn ibn ‘Imran,

He is also sometimes identified as al-Khadir (PBUH).

Mujāhid offered an alternative perspective, suggesting that the person who passed by the city was a disbeliever who had doubts about the concept of resurrection. Similarly, scholars have also debated .and differed regarding the identity of the city itself.

The identity of the city that is mentioned in the Quranic verse has also been a subject of debate among scholars:

1. Wahb, ‘Ikrimah, Qatādah, and Al-Rabī‘, suggested that it refers to Jerusalem.
2. Aḍ-Ḍaḥāk stated that it refers to the Holy Land.
3. Ibn Zayd believed it to be the land where Allah destroyed those who left their homes in large numbers, fearing death.
4. Al-Kalbī proposed that it was the monastery of Sayr Abad.
5. As-Suddī mentioned Salemabad as the city’s name.

6. There is another view that it was the monastery of Hercules.

7. Some suggest that it refers to a village with grapevines located two leagues away from Jerusalem.

The exact location of the city mentioned in the verse remains a matter of scholarly debate.

{Which was in ruins},

Means that the city became empty of people .and suggests that the roofs .and walls of the village collapsed or fell to the ground, leaving it in a state of destruction.

The term Khawā al-Bayt with a Kasrah on the Wāw means that it fell down. Similarly, (Khawā) with a Fatḥah on the Wāw indicates that it was empty.

{Up to its roofs},

refers to the roofs .and walls of the city.

The singular form for a building's roof is "Arsh," .and the plural form is "A'rosh."

Every building has a roof, which is referred to as "Arsh."

In this context, the verse's meaning suggests that first, the roofs fell down, followed by the walls collapsing as well, leaving the city in ruins.

Allah the Almighty said:

{And what they established}

[7:137] i.e. what they have constructed.

Another interpretation suggests that the term "{Ala}" could be understood as having the meaning of "{Ma'a},"

which means it fell down together with its roofs. This view indicates that the city's destruction was accompanied by the collapse of its roofs and walls.

The poet composed about this:

It was ruined as if it was dusts

Accompanied by wailers and mourners

The concept of a city in ruins, along with the imagery of it falling apart .and accompanied by wailers .and mourners, is mentioned in both Surat Al-Ḥajj .and Al-Kahf.

This interpretation highlights the city's complete devastation .and the sorrow that accompanies such a ruin.

{He wondered, "How could Allah bring this back to life after its destruction?"},

there is an explanation provided by Muḥammad Ishāq, based on a narration from Wahb ibn Munabbih:

According to this narration, Allah Almighty said to the prophet Jeremiah (PBUH) when appointing him as a prophet to the children of Israel: "O Jeremiah! I have chosen you before I had created you, and I had exalted you before I had formed you in the womb of your mother. I have chosen you for a great matter before you attain puberty."

Jeremiah was then sent by Allah to Nash'ah ibn Amooş, the king of the Israelites, to guide him .and convey the divine message. The Israelites were going through a challenging period, experiencing hardships .and committing sins, which led them to violate sacred laws

Jeremiah's mission was to bring them back to the right path .and deliver the divine revelations from heaven to help them find their way.

The verse reflects the amazement .and doubt that might arise when considering how Allah could bring life back to a community or situation after it had been destroyed or faced difficulties.

According to the narration, after Allah inspired the prophet Jeremiah (PBUH) to remind his people of Allah's favors .and call them to repent from their sins, Jeremiah began to address them. At first, he was unsure of what to say, but then Allah inspired him with a long and eloquent sermon.

In this sermon, he emphasized the rewards of good deeds .and the consequences of bad deeds. Towards the end of his speech, he made a solemn oath, saying, "I swear by the Mighty, I will put them into turmoil, .and the clement will be bewildered about it.

and I will give free rein to a harsh tyrant, I will cover him with fright, and I will eliminate mercy from his heart. He will be followed by such a number of people as the dark night.

This statement is a powerful declaration of the divine will to bring about a significant change in the circumstances of the people .and to address their wrongdoing .and transgressions.

Jeremiah is expressing his determination to see justice .and accountability carried out, with the removal of mercy from the hearts of those who have strayed from the right path. His words indicate a profound sense of responsibility for guiding his people back to righteousness.

The story you mentioned involves the prophet Jeremiah, also known as Al-Khadir in Islamic tradition. According to this account, Allah inspired Jeremiah with a message, stating that He would destroy the children of Israel in Japheth.

Japheth here is taken to refer to the people of Babylon.

Upon receiving this revelation, Jeremiah was deeply grieved. He cried out, tore his clothes, .and poured dust on his head as a sign of his distress. When Allah heard of Jeremiah's lament, He called the prophet to Himself .and asked if His revelation had caused him grief. Jeremiah responded in the affirmative, expressing his sorrow .and fear of the impending calamity that would befall the children of Israel.

In response, Allah reassured Jeremiah, stating that He would not destroy the Israelites until the decree came from him. Jeremiah, also known as Al-Khadir, then rejoiced at this revelation from Allah and pledged not to urge his Lord to destroy the children of Israel.

Jeremiah subsequently conveyed this message to the King of Israel, who, in turn, was overjoyed to hear the good news.

Despite receiving guidance from the prophet .and being made aware of their sins .and the impending punishment, the Israelites did not change their behavior or turn to repentance.

During these three years, they persisted in their rebellious .and sinful conduct, disregarding the message of their impending destruction.

Worldly distractions .and material concerns seemed to take precedence in their lives, causing them to remain heedless of their spiritual well-being.

Even when their king called upon them to repent .and turn back to Allah, they continued in their disobedience and refused to change their behavior.

The narrative continues with the impending arrival of Nebuchadnezzar and his large army, (of six hundred thousand men) who are coming to confront the Israelites in Jerusalem.

When the king of the Israelites hears about this, he sends for the prophet Jeremiah, reminding him of the revelation that Allah would not destroy the people of Jerusalem except by Jeremiah's urging

Jeremiah reaffirms his trust in the Lord and the divine promise. As the time for the fulfillment of the prophecy approaches and the destruction of Jerusalem is imminent, Allah sends an angel in disguise to approach Jeremiah.

This angel presents himself as an Israelite who has been kind to his kin, but they continue to respond with hostility.

The angel departed and stayed away for several days. Then he returned, assuming the same man's appearance, and sat before Jeremiah. Jeremiah asked, "Have their attitudes improved towards you?" The angel replied, "By the One who sent you with the truth, I do not know of any honor that people receive from their relatives that I have not offered to them. However, this has only led to their anger. Advise me." Jeremiah told him, "Return to your family, be good to them, and ask Allah the Exalted, who rectifies the affairs of His righteous servants, to rectify them."

The angel left, and after some time, the Babylonian ruler Nebuchadnezzar and his army surrounded the Holy Land with more troops than locusts. This caused great panic among the Children of Israel, and their king said to Jeremiah, "O Prophet of God, where is the promise that Allah gave you?" Jeremiah responded, "I am confident in my Lord."

The king then approached Jeremiah, who was sitting on the wall of the Holy Land, laughing and rejoicing in the victory that Allah had promised. He sat before Jeremiah and said, "I am the one who came to you concerning my family twice."

The prophet asked, "Hasn't it become clear to them yet?!" The king replied, "O Prophet of God, everything that has befallen me from them until today, I patiently endured.

But today, I have seen them engage in deeds that do not please Allah, the Almighty." The prophet inquired, "On what deeds have you seen them?" The

king responded, “On a great deed that provoked the anger of Allah. I became angry with them as well, .and I have come to inform you.

I beseech you by the God who sent you with the truth except for what you invoked against them, that it should destroy them.”

Jeremiah said, “O King of the heavens .and the earth, if they are in the right .and righteous, spare them.

But if they are on a path of wrongdoing .and deeds that displease you, then destroy them.” As the word left Jeremiah, Allah, the Almighty, sent a lightning bolt from the sky into the Holy Land, setting the place of sacrifice on fire .and causing seven gates of the Holy Land to collapse.

When Jeremiah saw this, he cried out, tore his garments, put ashes on his head, .and said, “O Ruler of the heavens, where is your promise to me?” Then a voice proclaimed that what had befallen them was due to the intercession of the youth .and Jeremiah’s supplication. The prophet became convinced that the inquirer was, indeed, the youth .and a messenger of his Lord.

He became insane .and lived among wild beasts. Nebuchadnezzar .and his troops later entered Jerusalem, captured Palestine, .and killed the Israelites until they were completely wiped out. They also razed the temple to the ground. Afterward, Nebuchadnezzar instructed his soldiers to scoop dust into their shields .and throw it onto the ruins of the temple.

Following his orders, the soldiers collected dust .and filled the site with it. Nebuchadnezzar then commanded all the inhabitants of Jerusalem, both young .and old Israelites, to assemble.

From this assembly, he chose a hundred thousand youths, dividing them among the kings accompanying him, with each king receiving four young individuals.

Nebuchadnezzar organized these youths into three groups: one-third of them were left in Palestine, one-third were taken into captivity, .and the remaining third were put to death.

The Israelites suffered their first calamity at the hands of Allah due to their wrongdoing.

As Nebuchadnezzar embarked on his journey back to Babylon with the captive Israelites, Jeremiah arrived on his donkey, carrying a vessel of grape juice .and a basket of figs.

Upon reaching Jerusalem .and witnessing the city's ruins, Jeremiah was filled with doubt. He pondered how Allah could possibly resurrect this city after its destruction, as expressed in the verse:{How could Allah bring this back to life after its destruction?"} [2:259].

According to those who believe that the one who passed by was Ezra, the story unfolds as follows:

When Nebuchadnezzar destroyed Jerusalem and took the Israelites into captivity, Ezra, a captive and one of the scholars of the Israelites, survived along with Daniel and seven thousand members of the family of David.

After his survival, Ezra embarked on his donkey and rode until he reached the monarchy of Hercules on the Tigris coast. There, he explored the village, finding it devoid of people. However, he noticed that all the trees were laden with fruit. He decided to eat some of the fruits, squeezed the grapevines to make juice, and drank from it. The remaining fruits were placed in a basket, and the juice was stored in a vessel.

Upon witnessing the devastation that had befallen the village and its inhabitants, Ezra pondered with concern,

{How could Allah bring this back to life after its destruction?}

Returning to Wahb's narration, he described that Jeremiah secured his donkey with a new robe.

Then, as he slept, his soul departed from his body for one hundred years. During this time, his donkey, juice, .and figs appeared lifeless, and Allah veiled his state from the eyes of others. This all occurred in the evening, and Allah preserved his body from harm by animals and birds.

Seventy years after Jeremiah's death, Allah Almighty sent a message to a great Persian leader named Yawsak.

Allah commanded him to lead his people to settle in the land of Jerusalem .and Ilia .and rebuild it, making it even better than it was before. The king appointed one thous.and supervisors, each overseeing three thousand workers, to commence the construction.

Allah destroyed Nebuchadnezzar with a gnat that entered his nostril .and penetrated his brain. Those Israelites who survived .and did not perish in Babylon were returned by Allah to Jerusalem .and its surrounding areas. They spent thirty years reconstructing the city, .and it eventually became as prosperous as it was in the past.

After one hundred years had passed, Allah Almighty revived Jeremiah's eyes and then the rest of his body. He looked at his donkey .and saw its bones scattered, but he heard a voice calling for the bones to gather.

They miraculously joined together .and were then clothed with flesh .and skin by Allah's command. Finally, the donkey was brought back to life with Allah's will, and it brayed.

Afterward, Allah granted Jeremiah many more years of life, .and he was often seen in the deserts.

This is what Allah, the Almighty, has stated in His words:

{So Allah caused him to die for a hundred years then brought him back to life}, meaning: He brought him to life.

{Allah asked, "How long have you remained 'in this state'?"}

How many is an interrogation of numbers. {How long have you stayed?}

Ibn Muḥayṣin, Al-A'mash, Abū 'Umar, ibn 'Amir, Al-Kisā'i and Ḥamzah recited it as {Labitta} .and {Labittum} with merging in all places in the Qur'ān.

However, others recited it with clarity. Those who recited it with merging did so because the letters are adjacent in articulation point .and have a similarity in pronunciation.

However, those who recited it with clarity did so due to the addition of Tha' by spreading. Both are correct Arabic dialects. It means, "How long have you stayed here?"

{He replied, "Perhaps a day or part of a day."},

This response can be interpreted as

"I stayed for a day" or "part of a day," suggesting a relatively short period.

Allah the Almighty caused him to die in the morning of a day .and brought him back to life after one hundred years in the evening of the same day before the sun set.

That's why he said,

{Or part of a day}

as he saw the sun had set. But then, when he saw some of it again, he said,

{I stayed one day},

In this context, "or" means "but" .and implies that he initially thought he had been dead for a full day but then corrected himself when he saw part of the day remaining.

This change in his statement is similar to Allah's statement in the

{A hundred thousand or more} [37:147]

where the number is given imprecisely.

{Allah said, "No! You have remained here for a hundred years! Just look at your food and drink},

Meaning: the juice has not spoiled.

meaning that the juice has not spoiled.

Ḥamzah, Al-Kisā'ī, Khalaf, and Ya'qūb recited it with the omission of 'Ha' upon continuing, similar to His statement,

{So follow their guidance} [6:90]

In the recitation of Ubay and others, they may have used the form "Yassanna" with a Ta' as an alternative dialectical variation, .and this is considered a valid recitation in the science of Quranic readings

. The variations in recitation often result from dialectical differences .and pronunciation, .and they don't impact the integrity or authenticity of the Quran as a whole. The Quran has been preserved in various recitations to accommodate different Arabic dialects while maintaining the same meaning .and message.

Others recited it with Ha' in continuation .and stopping.

Besides, Abū Ḥātim quoted Abū Ṭalḥah as saying: (Laam Yassanna) with inserting Ta' into As-Seen., he also claimed that Ubay recited it that way

It means, it was not altered by passing of times. Those who dropped Ha' in continuation, made Ha' as a relative, arguing that its root is Yatasna., so

Ya' was dropped because of jussive form., and it was replaced by Ha' upon stopping.

This is according to those who held that Ya' is appendix in the term 'Sinah', arguing that its root is Sanwa, and its plural is Sanawaat, and the verb of it is Sanayt and Tasanyat and Tasnyan, and its diminutive is Sunayyah,

however, Wāw turns to Ya' in the pattern of the verb at-Tafa'ul and at-Tafaa'ul, such as: At-Tada'i and At-Tanadi, since Ya' is lighter from Wāw.

According to Abū 'Umar: It is derived of At-Tasanun with two Noons., means to alter or change. In this context, it refers to the alteration of clay from one state to another during the process of molding or shaping.

This is similar to the description in the Quranic verse

{From sounding clay moulded from black mud} [15:26],

It implies the transformation or alteration of the clay's state during the creation of humans.

Meaning, altered, then one of the two Nūn s was replaced by Ya'.

The poet composed in this meaning:

**Why did not you hear about him, you looked for him?
and the judgment will not depend on thinking.**

.and Al-'Ajjaj also composed

The falcon devour when the falcon broke.

The Arabs used to say: We came out to harvest a light plant called al-Lu'a'.

Allah Almighty said: {And doomed is the one who corrupts it!} [91:10]

Moreover, those who confirmed Ha' in both cases made Ha' original. It is Laam of the verb, based on this the saying of those who made the origin of As-Sanah: Sanah, and its diminutive form is Sunayhah, it was derived from al-Moosannah.

The poet composed in this regard:

It was neither old nor new tree

But it was naked in the overwhelming years.

If it was argued that He stated them in singular form other than the duel one.

It can be justified by considering that the alteration primarily pertains to the nearest of the two terms, which in this case would be “drink.” This would be sufficient to convey the intended meaning since it implicitly includes the concept of alteration in “food” as well.

the poet said:

An eagle its heel works as if and its

Top trunk as if it motions with fire

This was held by recitation of ibn Mas‘ūd:

(And look at your food and this is your drink will not be spoiled).

{But now} look at {the remains of} your donkey! And {so} We have made you into a sign for humanity}.

The has been interpreted in various ways by scholars. Most scholars agree that there is anastrophe in the verse, which implies a rearrangement or inversion of the natural order of the narrative.

In this interpretation, the verse suggests that Jeremiah should look at the remarkable transformation that has occurred. He should observe the bones of his donkey being collected, covered with flesh, .and brought back to life. This transformation serves as a sign for humanity, highlighting the miraculous nature of the incident .and the lessons it conveys about Allah’s ability to bring life from death, as demonstrated through the revival of the donkey’s bones. Jeremiah is made into a sign for people to reflect upon the extraordinary nature of this event.

As for the interpretation of the verse, Jarījah, al-A’raj, ‘Īsā ibn

‘Umar, Abū ‘Umar, ibn ‘Amir, Ḥamzah and Al-Kisā’ī recited it: {Ḥimark} .and {Al-Ḥimar} in Imaalāh

which is an inclination in pronunciation.

yet other reciters read it in heaviness (Tafkhim)

which suggests a more pronounced .and emphasized articulation..

recited it with heaviness.

As for Allah’s the Almighty statement: {And look at the bones {of the donkey}, how We bring them together then clothe them with flesh!”}

There are different recitations among scholars regarding the word “Nunshizuha.” Some, like Ubay ibn Ka‘b, ‘Abdullah ibn ‘Amir, Al-A‘mash, ‘Aṣim, Ḥamzah, Al-Kisā’ī and Khalaf, recited it with a “ Zāy,” with a “Dammah” on the Nūn and a “Kasrah” on the ash-Shīn as “Nunshizuha.”

Abū al-Āliyah reported Zayd ibn Thābit as saying that it should be pronounced with a Zāy. Similarly, Mu‘āwiyah ibn Qurrah reported Ibn ‘Abbaas as saying the same. This pronunciation is also supported by Aboo ‘Ubayd.

The term “Inshaza” means to raise or elevate something. For example, it can be used in the context of saying “Anshaztu,” which means “I moved it up.” This verb is also related to the concept of “Nushuz,” which can refer to a woman’s defiance or arrogance towards her husband.

Similarly, it can be applied to a boy’s act of rebellion or defiance, signifying that he has grown up or come of age.

The meaning of the verse is

Ibn ‘Abbās and As-Suddī explained that it means “We bring them out,” referring to raising the dead from their graves.

Al-Kisā’ī suggested that it means “We make them soft .and elevate them,” which might refer to the resurrection process where the dead are given new life.

Qatādah, ‘Ata’, Abū Ja‘far, Shaybah, Nāfi‘, ibn Kathīr, Abū ‘Umar, Ya‘qūb and Ayyūb recited it as {Nunshiruha} with Ḍammah of an-Nūn and Kasrah of ash-Shīn.

Abū Ḥatīm. supported this pronunciation, and it means “We bring it to life.”

In various recitations, it is said that Allah “Anshara Allah al-Mayyit,” which means “Allah Raised the dead.”

Allah the Almighty said:

{Then when He wills, He will resurrect them} [80:22]

And he said: {Who can raise the dead} [21:21].

He Almighty said as well:

{But they do not expect to be resurrected} [25:40]

And He said: {Similar is the Resurrection} [35:9]

{Him is the resurrection of all} [67:15].

Ḥarithah ibn Bakr said in the transitive form:

“He Raised the dead .and did justice with them,
so their mind had returned to them”

Al-A’shā said in the intransitive form,

“So that the people would wonder at what they said.

How wonderful for the dead who were resurrected.”

Al-Ḥasan and al-Mufaḍḍal recited it as (Nanshuruah) with Rā’ and Fatḥah on the Noon .and Ḍammah on the ash-Shīn, indicating that Allah raised the dead, .and they marveled at this miraculous event.

Al-Farrā’ suggested that it might imply “spreading .and rolling,” possibly indicating the process of bringing the dead back to life.

Some suggest that “Anshar Allah al-Mayt” .and “Nasharhu” mean bringing the dead back to life.

Abū Ḥātim expressed uncertainty about the exact interpretation.

An-Nakh’ee recited it as “Nanshuzha” with the letter Zāy, a Fatḥah over the Nūn, and a Ḍammah over the Sheen.

Abū Ḥātim disagreed with this pronunciation, considering it incorrect and baseless.

Others, however, suggested that it might imply an increase in meaning. They noted that “Fa’al” and ‘af’āl “ have the same meaning, indicating a variation in the recitation of the verse.

{Then clothe them with flesh!} ,

Is explained to mean that Allah covers the bones with flesh, just as clothing covers the body.

However, there is a disagreement over the interpretation of this verse. Some suggest it refers to the bones of the donkey, as Allah caused the donkey to die at the same time as the person, .and then brought it back to life while the person was observing.

According to as-Suddī, Allah brought Ezra back to life .and instructed him to look at his donkey, which was in a deteriorated state with worn-out bones.

Allah Almighty then sent a soft wind that collected the scattered bones of the donkey from different plains and mountains, where birds and beasts had thrown them.

These bones were gathered together in front of Ezra, who witnessed the miraculous gathering of the bones. At this point, the donkey was nothing more than a skeleton without flesh or blood. Then, with Allah's power, the bones were clothed with flesh and blood, restoring the donkey's physical form. However, it remained lifeless.

Subsequently, an angel approached and, as per Allah's command, caught the nostril of the donkey .and breathed into it. With Allah's will, the donkey was brought back to life .and let out a bray. This account illustrates the incredible resurrection of both the person .and his donkey, showcasing Allah's absolute power over life and death.

According to this interpretation, the verse means that Ezra was instructed to observe the process by which his donkey was resurrected, as well as how its bones were raised .and collected. In this view, there is a change in the letters used to describe the bones, with “ Hā’ ” being omitted and replaced by “Alif” and “Lām,”

This interpretation is supported by the majority of commentators. It emphasizes the miraculous nature of the resurrection process, where the donkey's bones were raised .and gathered back together, demonstrating the divine power of Allah.

According another view, Allah Almighty revived the man's eyes, his head, .and the rest of his body, which had been lifeless. He then instructed the man to look at his donkey, .and when he did, he found it standing .and unchanged, as it was when he tied it up.

Remarkably, the donkey had been preserved in the same state for one hundred years, remaining alive without needing food or water. Additionally, the rope on its neck, which had been old .and worn out, had become new without any apparent alteration.

This interpretation highlights the miraculous nature of the resurrection not only for the man but also for his donkey.

According to this interpretation, the verse carries the implication of looking at both the donkey .and the bones as they are raised back to life, signifying the miraculous resurrection. Notably, this perspective is supported by scholars like aḍ-Ḍaḥāk , Qatādah, Al-Rabīʿ and ibn Zayd.

{And ʿsoʿ We have made you into a sign for humanity}, Al-Farrāʿ said: Wāw was added to {Wa Linajʿlaka},

suggests that it was added as a superfluous element. It implies a conditional clause for the following verb, meaning that “We will make you a sign for humanity,” .and indeed, this is what has happened.

The superfluous use of “Wāw “can be found in poetry .and language, as demonstrated in the poet’s saying:

“If this was not praised for mentioning,
 .and time follows up the good with evil,”

where “ Wāw “ is used to add emphasis or redundancy.

The main purpose of the verse is to serve as a sign .and lesson for people, particularly as evidence of the possibility of resurrection after death.

This interpretation, which is held by the majority of scholars of Tafsīr.

Aḍ-Ḍaḥāk and other scholars, suggest an alternate interpretation. According to their view, Ezra returned to his village as a young man even though his sons and grandsons had grown old.

This interpretation emphasizes the idea of time reversal, where Ezra’s aging process was reversed, making him appear youthful, with black hair and beard.

[596] ibn Fanjawayh informed us: Makhḷad ibn Jaʿfar narrated to us: Al-Ḥasan ibn ʿAlawīyyah narrated to us: Ismāʿīl ibn ʿĪsā narrated to us: Ishāq ibn Bishr narrated to us: Saʿīd ibn Bashīr narrated to us on the authority of Qatādah, on the authority of Kaʿb and Saʿīd ibn Abū ʿAruba, on the authority of Qatādah, on the authority of al-Ḥasan, Muqātil and Juwaybir on the authority of aḍ-Ḍaḥāk , on the authority of ibn ʿAbbās and ʿAbdullah ibn

Ismā'īl as-Suddī , on the authority of his father, on the authority of Mujāhid , that ibn 'Abbās said:

After Allah revived Ezra following his one-hundred-year absence, he rode his donkey back to his hometown. However, when he arrived, neither the people recognized him, nor did he recognize them. So he began to inquire about his own residence .and continued until he reached it. There, he found a blind .and paralyzed woman, who was one hundred .and twenty years old. When he had left her many years ago, she was only twenty years old, .and she had worked as a maid in his household. Over time, she had become elderly .and suffered from chronic illnesses.

Ezra asked her, "Is this Ezra's home?" Her response was affirmative: "Yes, indeed, this is Ezra's home." Overcome with emotion, she began to cry .and lamented, "For so many years, we have not heard any mention of Ezra, .and people have forgotten all about him."

This reunion was a remarkable event, highlighting the passage of time .and the effects it had on those who had once known Ezra.

Top of Form

Ezra introduced himself, saying, "I'm Ezra." Upon hearing this, the woman exclaimed, "Glory be to Allah! We have missed Ezra for one hundred years, .and since then, we have never heard anything about him." Ezra confirmed, "I am Ezra. Allah the Almighty had caused me to die for one hundred years, .and then He brought me back to life."

Recognizing Ezra's reputation for having his supplications answered by Allah, the woman made a request, saying, "Ezra was known for his accepted supplications; he used to pray for the sick .and those in distress, .and Allah would grant them recovery. Therefore, please supplicate to Allah for me to restore my eyesight, so that I can see you. If you are indeed Ezra, I will recognize you."

Ezra complied with her request, praying to Allah for her, .and he gently wiped her eyes with his hands. As a miraculous result of his supplication, her eyesight was fully restored. Overjoyed, he then took her by the hand .and encouraged her, saying, "Rise with Allah's will." At his words, she stood up, her previously paralyzed legs fully restored, .and she moved freely. The

woman looked at Ezra .and confirmed, “I bear witness that you are indeed Ezra.”

The woman proceeded to the place where the Israelites were gathered, attending their assemblies .and councils. Among the assembly, Ezra’s son had aged, reaching one hundred .and eighteen years, and even his grandson had grown old, participating in their gatherings.

She proclaimed, “This is Ezra who has come to you!” However, her statement was met with disbelief from the people.

Undeterred, she persisted, saying, “I am so-and-so, your bondmaid. Ezra prayed to His Lord for me, .and then He restored my eyesight .and enabled me to walk again.

He claimed that Allah the Almighty had caused him to die for one hundred years, .and then He brought him back to life.”

Upon hearing this, the people swiftly rose to their feet .and hurried to Ezra’s side. His own son verified his identity by mentioning a distinguishing mark—a black nevus located between his shoulders. In response, Ezra uncovered his shoulders, .and indeed, they found the black nevus, confirming that he was Ezra, the long-lost .and miraculously revived prophet.

According to the narrations of as-Suddī, and al-Kalbī, when Ezra returned to his village, he discovered that Nebuchadnezzar had burned the Torah, the sacred scripture of the Israelites.

With no binding covenants between Allah .and His creation at that time, Ezra was filled with grief over the loss of the Torah.

In his moment of sorrow, an angel approached him, bearing a vessel containing water, .and instructed Ezra to drink from it.

Upon drinking the water, a miraculous event occurred as Ezra’s memory was restored, .and the entire content of the Torah was implanted in his heart. This divine revelation equipped him with not only the knowledge of the Torah but also the status of a prophet. With this newfound wisdom .and divine mission, Ezra returned to the Israelites .and declared, “I am Ezra.”

However, the people were skeptical, as they had been told by their forefathers that Ezra had passed away in the land of Babylon. Ezra insisted, “I am Ezra, .and Allah Almighty has sent me to renew the Torah for you.” To

prove his claim, he challenged them, saying, “If you doubt my truthfulness, dictate to me what you remember from the Torah, .and I will recite it.”

Ezra confidently dictated the Torah to the Israelites from memory, accurately reproducing the entire text. Some among the people raised an intriguing challenge, mentioning that their forefathers had buried the Torah in a large vessel of grapes on the day they were taken as captives.

They proposed that if Ezra could identify this specific vessel of grapes, they would believe his claim. However, when they compared the written Torah, which Ezra had dictated, with what was contained in the vessel, they discovered that there was no discrepancy, not even a single letter differed.

This astonishing feat further solidified their belief in Ezra’s divine knowledge .and mission.

They concluded that no one else but Ezra could recite the Torah from memory with such precision, covering the entire text from its initial revelation until that moment.

In their reverence .and amazement, they even went so far as to claim that Ezra must be the son of Allah, using the phrase,

“Ezra is the son of Allah.” This shows the high regard .and honor they held for Ezra .and his extraordinary ability to preserve the Torah’s teachings.

The story of Ezra’s revival .and his role in safeguarding the Torah is considered an inspiring tale of divine intervention .and a testament to his exceptional status in their community. It’s worth noting that a detailed account of this story can be found in Surat At-Tawbah. (the ninth chapter of the Qur’ān) ⁽¹⁾

As for His statement:

(1) [596] **The assessment of the reliability of the chain of transmitters:**

The chain of transmitters of this Ḥadīth is Mawḍū‘. It includes Ishāq ibn Bishr who is a liar.

The authentication of Ḥadīth:

It was narrated by the compiler in (‘Arā’is al-Majālis) (p. 345) with this chain of transmitters.

As-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/587-589 to Ishāq ibn Bishr - i.e.: in the book (Al-Mubtada) - and Ibn ‘Asākir.

And he mentioned it on the authority of Ibn ‘Abbās: Al-Baghawī in “Ma‘ālim Al-Tanzīl” 1/321, Ibn Al-Jawzī in “Zād Al-Masīr” 1/311, and Al-Qutaybī in “Al-Jāmi‘ li Aḥkām Al-Qur’ān” 3/289.

{When this was made clear to him}

meaning when he saw it with his own eyes.

There are variations in how this verse is recited.

Some scholars believe it's relative .and jussive, which implies that Allah said, "I know."

This recitation is found in the versions of 'Abdullah and Al-A'mash,

In these versions, it could be understood as, "It was said, 'I know'."

On the other hand, some others recite it as

{Qāl A'lamu}

Indicating an affirmation where Ezra is saying,

{Now, I know that Allah is Most Capable of everything}

So, there are different ways this verse is recited, .and it can be understood as either Allah affirming His knowledge or Ezra recognizing Allah's capabilities.

[597] ibn Fanjawayh informed me: Ibn Ḥabash Al-Muqrī' informed us: Al-Ḥusayn ibn Ismā'īl narrated to us: Al-Ḥasan ibn 'Alī narrated to us: 'Abdul Mun'im ibn Idrīs narrated to us on the authority of his father, that Wahb said:

In paradise, there are no dogs or donkeys except for specific exceptions, like the dog of the people of the Cave .and the donkey of Jeremiah. which Allah caused it to die one hundred years. ⁽¹⁾

Qur'ān 2: 260 #

Allah (may He be glorified and exalted) said:

{And 'remember' when Abraham said, "My Lord! Show me how you give life to the dead}.

One may wonder why Abraham asked Allah to demonstrate how He revives the dead. Was Abraham in doubt about Allah's ability to resurrect the dead?

{“Yes I do, but just so my heart can be reassured.”}

(1) [597] The assessment of the reliability of the chain of transmitters:

This tradition with this chain of transmitters is Mawḍū'; including 'Abdul Mun'im ibn Idrīs who is a Kadhāb (liar).

It was narrated by the compiler in ('Arā'is al-Majālis) (p. 344).

The answer can be approached from two angles:

According to Al-Ḥasan, Qatādah, ‘Ata’, al-Khurasānī, aḍ-Ḍaḥāk, and ibn Jurayj:

Abraham, the Friend of Allah (peace be upon him), made this request because he once encountered a dead animal. Ibn Jurayj specified that it was a deceased animal on the seashore, .and ‘Ata’ mentioned that it was near the Lake of Tiberius.

When Abraham came across this dead animal, it had already been partially consumed by l.and .and sea creatures.

As the tide ebbed .and flowed, the fish in the sea would also partake in consuming it.

In this context, when Abraham asked Allah to show him how He resurrects the dead, it was not due to doubt but rather to seek a deeper understanding .and witness Allah’s miraculous power firsthand.

He wanted reassurance .and greater knowledge of the divine abilities of Allah.

Abraham, upon witnessing the remains of the dead animal being consumed by various creatures .and eventually turning to dust, marveled at the incredible cycle of nature.

He understood that Allah Almighty would eventually gather the scattered parts from the bellies of beasts, the mouths of birds, .and even the mouths of sea animals.

Abraham’s request was not rooted in doubt but in a deep desire for a more profound understanding .and an opportunity to witness the process of resurrection with his own eyes, strengthening his unwavering faith.

Allah, in response to Abraham’s request, censured him., saying:

{Do not you believe}

Abraham confirmed his faith, saying,

{He responded: {yes I do}.

Indicating his unwavering conviction.

However, he expressed a desire to transition from the knowledge of certainty to the sight of certainty,

{Yes I do, but just so my heart can be reassured},

a way to further solidify his faith. In other words, he believed in Allah's power to resurrect the dead but wanted to witness it directly to remove any lingering doubts .and make his heart even more certain.

His request was driven by a profound longing to move from intellectual conviction to experiential certainty.

Indeed, the request made by Abraham (PBUH) had profound reasons behind it. For example, when Abraham engaged with Nimrood and conveyed the truth of monotheism, his firm faith was undeniable.

The Muslims today, similar to Abraham, desire to witness the Prophet Muhammad (PBUH) see Paradise, .and even behold Allah (May He be glorified), although they hold unwavering belief in these aspects without any doubt.

Ibn Zayd provided another perspective, suggesting that Abraham encountered a dead whale, with one part submerged in the sea .and the other part on the land. The sea animals consumed the portion in the water, while wild beasts devoured the part on the land.

In response to the Ibees's questioning of how Allah would gather the remains from these various creatures, Abraham expressed his desire to witness the resurrection of the dead, not out of disbelief but to further reassure his heart.

{Abraham said, "My Lord! Show me how you give life to the dead." Allah responded, "Do you not believe?" Abraham replied, "Yes I do, but just so my heart can be reassured."}

This verse emphasizes that the intention behind Abraham's request to witness the resurrection of the dead was to remove any whisper or doubt from Satan .and to humiliate .and belittle Satan.

Some scholars offer a particular perspective on this matter. According to their view, when Abraham (PBUH) engaged in a dispute with Nimrood and asserted,

{My Lord is the One Who has power to give life and cause death}

Nimrood responded,

{“I too have the power to give life and cause death}

To illustrate his point, Nimrod arbitrarily killed someone .and spared another.

In response to Nimrood’s challenge, Abraham (peace be upon him) sought to prove the truth of Allah’s power .and authority.

However, he was unable to provide direct evidence that he had witnessed the revival of the dead. So, he shifted his argument by pointing to another divine miracle, saying,

{Allah causes the sun to rise from the east. So make it rise from the west}, as mentioned in the verse.

This was Abraham’s way of highlighting the undeniable signs .and wonders of Allah’s control over the natural world, as the sun consistently rises from the east.

This line of argument allowed Abraham to assert Allah’s supremacy without the need for witnessing the resurrection of the dead.

Abraham wanted to respond with absolute certainty.

He requested of Allah to show him how He brings the dead back to life, not because he doubted but to solidify his conviction .and have clear evidence.

{“My Lord! Show me how you give life to the dead.” Allah responded, “Do you not believe?” Abraham replied, “Yes I do, but just so my heart can be reassured.”}

If anyone asked him in the future, “Have you witnessed the revival of the dead?” he could confidently answer, “Yes, I have witnessed it.” This would be a powerful .and irrefutable argument to prove the might of Allah Almighty over any who claimed otherwise.

This perspective aligns with the understanding of Muḥammad ibn Ishāq ibn Yasār.

Additionally, when Nimrood challenged Abraham by saying that if he wanted him to worship his Lord, he should ask Him to revive the dead, Abraham responded by requesting this divine miracle.

{My Lord show me how you bring life to the dead}.

It was not that he doubted Allah's capability but sought reassurance for a strong argument.

{Do not you believe?} that I have the power to revive the dead?! He responded: {Yes, I do, but just so my heart rest assured}.

It was not that he doubted Allah's capability but sought reassurance for a strong argument.

Abraham's response was intended to save himself from murder, as Nimrod had threatened to kill him if he couldn't revive the dead. Abraham's aim was to secure a powerful .and convincing proof of Allah's ability to bring the dead back to life.

According to Ibn 'Abbaas,. Sa'eed ibn Jubayr,. .and As-Suddee, when Allah had chosen Abraham as His friend, the angel of death sought permission from Allah Almighty to convey this joyful news to Abraham. (PBUH)

After obtaining permission, the angel of death visited Abraham's home, but Abraham (PBUH) was not present. The angel entered the house, .and Abraham was so vigilant about his privacy that he would close the door when he left.

Upon discovering a stranger in his house, Abraham (PBUH) was taken aback .and scolded the intruder for entering without permission, asking, "How did you gain permission to enter my house?" The angel of death responded, "The Lord of this house granted me permission."

Abraham (PBUH) then inquired, "Who are you?" The angel revealed his identity as the angel of death, prompting Abraham(peace be upon him)

to ask, "What brings you here?" The angel explained that he had come to deliver the glad tidings that Allah Almighty had taken Abraham as His friend.

In response, Abraham prayed to Allah .and asked for a sign of this divine friendship. The angel of death assured him that his prayers would be answered, .and if he requested, Allah Almighty would indeed resurrect the dead.

Abraham (PBUH) said:

{My Lord! Show me how you give life to the dead.” Allah responded, “Do you not believe?” Abraham replied, “Yes I do, but just so my heart can be reassured.”},

Abraham’s request for a sign was his way of seeking confirmation that Allah Almighty would respond to his supplications, considering he had been chosen as Allah’s friend. ⁽¹⁾

[598] ‘Abdullah ibn Ḥamīd informed us: Aḥmad ibn Muḥammad ibn al-Ḥasan ibn ash-Sharqī informed us: Muḥammad ibn Yaḥyá narrated to us, saying: Ismā‘īl ibn Abān al-Warrāq narrated to us: Abū Uways narrated to us: Muḥammad ibn Muslim informed me, Sa‘īd ibn al-Musayyib and Abū ‘Ubayd informed him that Abū Hurayrah reported that the Messenger of Allah(P.B.U.H) said:

“We are more liable to be in doubt than Abraham when he said,

{My Lord! Show me how You give life to the dead.” Allah said, “Don’t you believe?” Abraham said, “Yes (I believe), but (I ask) in order to be stronger in faith},

(1) The saying of Ibn ‘Abbās was reported by Ibn Abī Ḥātim in (Tafsīr al-Qur‘ān al-‘Aẓīm) 2/509 (2696) and Al-Bayhaqī in ((Asmā waṣ-Ṣifāt)) 1/275, from the way of ‘Alī ibn Abī Ṭalḥah on his authority briefly.

It was reported by Ibn Abī Ḥātim in (Tafsīr al-Qur‘ān al-‘Aẓīm) 2/509 (2695) and Abū ash-Sheikh reported it in (Al-‘Aẓamah) 2/618 (239), from the way of Aḍ-Ḍaḥāk from him at length and in it: {“Yes I do, but just so my heart can be reassured.”} He says: To see Your signs, And I know you have answered me.

Sa‘īd ibn Jubayr said it was narrated by Sa‘īd ibn Manṣūr in (As-Sunan) 3/972 (442), Aṭ-Ṭabarī in (Jāmi‘ al-Bayān) 3/49-51, and Ibn Abī Ḥātim in (Tafsīr al-Qur‘ān al-‘Aẓīm) 2/510 (2699), 2/508 (2692), and Al-Bayhaqī in (Al-Asmā wal-Ṣifāt) 2/277, and as-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/592 to Ibn Al-Mundhir.

As-Saudi’s saying - and the context for it - was narrated by al-Ṭabarī in (Jāmi‘ al-Bayān) 3/48-49 and Ibn Abī Ḥātim in (Tafsīr al-Qur‘ān al-‘Aẓīm) 2/507 (2689).

Al-Nawawī said in (Sharḥ Ṣaḥīḥ Muslim) 2/184: As for Ibrāhīm’s question, peace be upon him, the scholars mentioned aspects of his reason, the most obvious of which is that he wanted reassurance by knowing how to revive by

observation after he had known it by hearing, because an eyewitness is better than hearsay as reasoning may be open to doubt, unlike eyewitness who leads to affirmation.

and then he recited the verse up to the end.”⁽¹⁾

[599] (I heard ‘Abdullah ibn Ḥamīd saying: I heard Ash-Sharqī saying: I heard: Muḥammad ibn Khuzaymah saying: I heard Abū Ibrāhīm al-Muzanī saying: the meaning of Abraham’s (peace be upon him) statement:

“We are more liable to be in doubt than Abraham,”

is that Abraham doubted whether Allah would answer him or not.”⁽²⁾

(1) [598] **The assessment of the reliability of the chain of transmitters:**

Neither Jarḥ nor Ta’dīl was raised about the compiler’s sheikh. It also includes Ismā’īl ibn Abbān Al-Warrāq who was criticized for being a Shiite, and ‘Abdullah ibn ‘Abdullah ibn ‘Uways is Ṣadūq Yahim (truthful yet oblivious). In addition, this Ḥadīth was narrated from Ṣaḥīḥ routes on the authority of az-Zuhri.

The authentication of Ḥadīth:

It was narrated by Muslim in the Book of Faith, chapter on increasing tranquility of the heart by demonstrating evidence (151/238), from the way of Ya’qūb ibn Ibrāhīm, he said: Abū Uways narrate to us about it. However, he did not mention his wording.

It was narrated by Muslim in the Book of Faith, Chapter on Increasing the Peace of the Heart by Demonstrating Evidence (151/238) and in the Book of Virtues, Chapter on the Virtues of Ibrāhīm al-Khalīl, peace be upon him (151/237) and An-Nasā’ī in (Tafsīr) 1/277 (70) Both of them are from Mālik ibn Anas, on the authority of Az-Zuhri, in a similar manner.

Also, it was reported by Al-Bukharī in the Book of the Prophets, in the chapter on the words of Allah Almighty: {And inform them ‘O Prophet’ about Abraham’s guests} [Qur’ān: 15: 51] and in the book of interpretation, Surat Al-Baqarah, in the chapter on the words of Allah Almighty: {And ‘remember’ when Abraham said, “My Lord! Show me how you give life to the dead} [Qur’ān: 2: 260] (4573) and in Surat Yusuf, in the chapter His saying: {When the messenger came to him, Joseph said, “Go back to your master} [Qur’ān: 12: 50] (4694), and Muslim in the previous two places, and Ibn Mājah in the book of temptation, the chapter on patience over tribulation (4026), and Imām Aḥmad in (Al-Musnad) 2/326 (8328), all of them narrated it from Yūnus ibn Yazīd, on the authority of Ibn Shihāb, on the authority of Abū Salamah ibn ‘Abdul Raḥmān and Sa’īd ibn al-Musayyib, on the authority of Abū Hurayrah, through a Marfū’ chain of transmitters, and some of them have an addition.

Ibn Hajar said in (Fath Al-Bārī) 6/411: As if Al-Bukharī inclined to correct the two paths, so he brought them out together, and it is a correct opinion; Because Az-Zuhri is a traditionist, and he is known for narrating from these people, so he may have heard it from all of them.

I said: I mean Ibn Hajar: the path of Mālik and Abū ‘Uways and the path of Yūnus ibn Yazīd. Al-Bukharī brought out Mālik’s narration, but it is brief and does not include what was said about Ibrāhīm, peace be upon him.

(2) [599] **The assessment of the reliability of the chain of transmitters:** The compiler’s Sheikh was not mentioned with any criticism or rectification.

[*] I heard Abū ‘Abdul-Raḥman as-Sulamī saying: I heard Abūl Qāsim An-Naṣābādhī when he was asked about this verse, he said: The friend yearned for the acknowledgment of his Creator, yet he was not in doubt about this. ⁽¹⁾ That what He the Almighty said: {He said: “Do not you believe?”}

It means you are a believer; He witnessed for him with faith.

It is similar to what Jarīr composed:

“If you were not the best who mounted the camels
.and the best of clans in honor.”

{Abraham replied, “Yes I do, but just so my heart can be reassured}.

Meaning, in order to be sure of my evidence, and that You took me a friend of Yours, and You would answer my supplication.

Then Allah, in His Glory, said to Abraham (PBUH),

{Allah said, “Then bring four birds}

“Then bring four birds of different types .and natures to provide much confirmation of Allah’s ability.”

He mentioned birds specifically because they have the ability to fly.

There is a difference of opinion regarding the identity of these birds.

Ibn ‘Abbās said that Abraham took a peacock, an eagle, a crow, and a rooster.

The authentication of Ḥadīth:

Al-Bayhaqī reported this tradition in (Asmā wal-Ṣifāt) 2/275 on the authority of Abū ‘Abdullah Al-Ḥākim, he said: I heard Abū ‘Abdullah Muḥammad ibn Ya‘qūb Ibn Ḥajar say: I heard Muḥammad ibn Ishāq, in a similar manner.

And he mentioned it on the authority of al-Muzanī Al-Baghawī in (Ma‘ālim At-Tanzīl) 1/323, and in (Sharḥ as- Sunnah) 1/115, and An-Nawawī in (Sharḥ Ṣaḥīh Muslim) 2/183.

Al-Kaṭṭābī said in (A’lām Al-Ḥadīh)) 3/1545-1546: The doctrine of this Ḥadīth is humility and self-denial, not in his saying: We are more deserving of doubt than Ibrāhīm. A confession of doubt about himself, nor about Abraham, peace be upon him; But it negates doubt about each one of them; He says: If I do not doubt, and I do not doubt the ability of Allah Almighty to revive the dead, then Abraham is better not to doubt him, and not to doubt.

- (1) [*] **The assessment of the reliability of the chain of transmitters:** The compiler’s sheikh is disputable..

See: (Ḥaqā’iq at-Tafsīr) by As-Sulamī (22a).

However, ‘Ata’, ibn Yasār, ibn Jurayj and ibn Zayd said they were a crow, a rooster, a peacock, and a dove.

[600] ‘Abdullah ibn Ḥamīd informed us: Aḥmad ibn Muḥammad ibn Yūsuf told us, saying: ‘Ubaydullah ibn Yaḥyá narrated to us: Ya‘qūb ibn Sufyān narrated to us: Zayd ibn Bishr al-Ḥaḍramī, Muḥammad ibn Abī Zukayr and Aḥmad ibn Ṣāliḥ said: Ibn Wahb informed us: Sa‘īd ibn Ayyūb informed us on the authority of Sa‘īd ibn Al-Ḥārith al-‘Atqī that Abū Hubayrah as-Sibā’ī said: They are the peacock, the roost, the dove and the crane. ⁽¹⁾

‘Aṭā’ al-Khurasānī said: Allah Almighty inspired to him to take four birds: a green duck, a black crow, a white dove and a red rooster.

As for His statement:

{Train them to come to you, then cut them into pieces}.

‘Alī ibn Abī Tālib, Abū al-Aswad ad-Dayllī, al-‘Aṭaridī, Abū ‘Abdul-Raḥman as-Sulamī, al-Ḥasan al-Baṣrī, ‘Ikrimah, al-A’raj, Shaybah, Nāfi‘, ibn Kathīr, ibn ‘Amir, ‘Aṣim, Al-Kisā’ī, Abū ‘Umar, Ya‘qūb and Ayyūb recited it {Fasurhunna} with Ḍammah of Ṣād.

This the view held by Abū ‘Ubayd and Abū Ḥātim, it means: incline them and turn them towards you, it is said: Ṣurtu of something, i.e. bend it.

At-Tarmāḥ said:

that those who are chastised
are the ones who have fallen in love,
.and love conquers other loves.

It is mentioned that if someone’s neck is bended,
it may be said that they are
“Aswar man.”

The term “Sawra” refers to a woman,
.and the plural form is “ Suwār.”

(1) [600] The assessment of the reliability of the chain of transmitters:

No Jarḥ or Ta‘dīl (criticism or praise) was raised about the compiler’s sheikh.

It also includes Aḥmed ibn Muḥammad ibn Yūsuf, whose uprightness is debatable, and Sa‘īd ibn Al-Ḥārith is Maqbūl (acceptable).

This is similar to the names “Aswad” .and “ Sawdā’.”

The poet composed

**Allah knows that we are yearning to
our neighbors on the day of separation**

‘Aṭā’, ‘Aṭiyyah, ibn Zayd and Al-Mu’rrij said: It means: collect them and gather them together. It is said: Ṣāra, Yaṣūr, Ṣawr i.e to collect. It was said to the group of trees: Ṣwār.

Abū ‘Ubayd and ibn al-Anbārī said it means: cut them into pieces. The term ‘As-Ṣawr’ means to cut.

Tawbah ibn al-Ḥumayr said:

When it shook the robe, it became very loose with the sides of its rods.

The means gave me the chance to mount it

So that my elevating was about to cut it.

Ru’bah composed:

We gave him a firm decision so that the judges were bewildered.

‘Alqamah, ‘Ubayd ibn ‘Umayr, Sa‘īd ibn Jubayr, Ṭalḥah, Qatādah, Abū Ja‘far, Yaḥyá, ibn Wathāb, Al-A‘mash, Ḥamzah and Khalaf recited it: {Fasiruna} with Kasrah of Ṣād, namely, cut them into pieces . It is said: Sarā, Yaṣīru, Ṣayrā, if something was cut off into pieces.

Al-Khansā’ said:

If he experienced I have experienced

He would the top part of him will be down

[601] Abūl Qāsim al-Ḥabībī recited to me saying: Abū Sahl Muḥammad ibn Muḥammad ibn al-Ash’ath at-Ṭālqānī said in the riddle:

A boy when I saw him he became a dog then

In two hours turned into a deer. ⁽¹⁾

Al-Farrā’ said: the origin of the word is Ṣaraytu, Aṣrā, Ṣaryā, meaning, to cut something.

(1) [601] the assessment of the reliability of the chain of transmitters: The compiler’s sheikh was rejected by al-Ḥākim, and Abū Sahl al-Ṭālqānī did not find any autobiography for him.

The poet said:

They argue: the Levant kills its people

If I That they and my forefathers had gone out.

Some said: It means: Incline them .and it is the dialect of Huzayl and Sulaym, then Al-Kisā'ī.

It was reported from Ibn 'Abbaas. two narrations: One of them is (Fsarihun) with Fath of Şād and Tashdīd and Kasrah of Rā', it is derived from Tasriyah and it is the plural form., and it is derived from al-Musrah. The other narration: (Fsurhunna) with Ḍammah of Şād and Faṭḥah .and Tashdeed of Rā', denoting the meaning of Plural.

Those who interpreted it with cutting off and dispersing, there is anastrophe in speech, its estimation:

Take four birds and cut them into pieces.

However., those who recited it with Ḍammah and Imālah (inclination): It implies collect them to you and cut them into pieces. So it was omitted as it was implied in His statement:

{And scatter them on different hilltops}.

It is similar to your statement: take this garment

.and put a banner of it on each spear you have.

were to come to it how could be live.

They were not escaped from death

{Then [after slaughtering them] put on each hill a portion of them}

Is general in expression but specific in meaning because four birds would not be sufficient to cover all the mountains, .and Abraham would not be able to reach all of them.

This is similar to His statement:

{who has been given everything [she needs] [27:23], and His statement:

{It destroyed everything by the command of its Lord} [46:25]

Regarding the word "Juz'a," 'Asim recited it with the narration of Abū Bakr and al-Mufaḍḍal as "Juzu'a" with a Ḥamzah .and Tashdīd (emphasis) everywhere.

However, Abū Ja‘far recited it as “Juzzan” with a Tashdeed on Zāy. Others recited it with a Ḥamzah and Takhfeef (lightening). These are different dialects, all meaning

“the portion or part of something.”

According to the scholars of Tafsīr, Allah Almighty commanded Abraham (PBUH) to slaughter birds, shred their feathers, cut them into pieces, .and scatter their parts while intermixing their feathers, blood, .and flesh with each other. Abraham (PBUH) followed these instructions .and was then commanded to distribute the parts on the hills.

Scholars have differed regarding the number of parts .and hills.

According to ibn ‘Abbās, Qatādah, Al-Rabī‘ and ibn Ishāq

Abraham (PBUH) was instructed to divide each bird into four pieces .and place a quarter of each bird on four different hills. He would then call them, .and by the will of Allah, the birds would come back to life.

This was an example that Allah Almighty set for Abraham, (PBUH) showing him that just as He revived these birds from the four hills, He will resurrect people from all over the world on the Day of Resurrection.

Ibn Jurayj and As-Suddī mentioned that Abraham cut the birds into seven portions .and placed them on seven hills. After doing so, he held their heads .and called them, saying, “Come with Allah’s will.” Each drop of blood began to join with the other, feathers flew to connect with one another, bones came together, .and every part of the birds united with the other parts.

Abraham (PBUH) observed this miraculous scene until each part of the birds’ bodies met in the heavens, without the heads. Then, they returned to their respective heads.

If a bird’s head matched with its body, Abraham (PBUH) recognized it. If not, he knew that bird would be late in reuniting its head, .and so each bird eventually had its head reconnected.

This is what Allah (Glory be to Him) mentioned in His statement:

{Then call them back, they will fly to you in haste. And ‘so you will’ know that Allah is Almighty, All-Wise.”}

The term “Sa’ya” is an infinitive, meaning that they will come to you in haste. Another view suggests that it is used in the accusative case by dropping the particle of the adjective, meaning (Fī as-Sa’i) (in haste).

There is some disagreement among scholars regarding the precise meaning of “ Sa’i “

Some scholars state that it signifies rushing .and running.

There are differing opinions among scholars regarding the meaning of “ Sa’i “

Some argue that it means walking on foot, similar to Allah’s statement:

{And there came a man, rushing from the farthest end of the city} [28: 20]

Similarly, Allah Almighty said:

{Then proceed `diligently` to the remembrance of Allah} [62:9]

The mention of walking instead of flying is seen as more convincing .and removes any doubt. If the birds had flown, it could be argued that they were different birds from those that were slaughtered. Ultimately, Allah knows best.

On the other hand, another view suggests that “Sa’ee” carries the meaning of flying. An-Naḍr ibn Shumayl. reported that he asked Al-Khalīl ibn Aḥmad about Allah’s statement:

{They will fly to you in haste}

The mention of walking instead of flying is seen as more convincing and removes any doubt. If the birds had flown, it could be argued that they were different birds from those that were slaughtered. Ultimately, Allah knows best.

On the other hand, another view suggests that “Sa’ee” carries the meaning of flying. An-Naḍr ibn Shumayl reported that he asked Al-Khalīl ibn Aḥmad about Allah’s statement:

He asked if it is possible to say that a bird came in a hurry when it flies.

Al-Khalīl replied, “No.”

An-Naḍr then asked, “So what does

{They will fly to you in haste} mean?”

Al-Khalīl responded, “They will come to you while you are in haste.”

[602] I heard Abūl Qāsim ibn Ḥabīb saying: I heard my father saying: I heard Abū Al-Ḥasan al-Aqṭaʾ, who was a sage, saying: it was reported from the prophet (Peace be upon him) as saying:

“Every verse in it has an external .and an internal meaning., .and every interdiction has a source of reference ⁽¹⁾

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- (1) [602] the assessment of the reliability of the chain of transmitters: The compiler’s sheikh was declared a liar by al-Ḥākim, and the rest of chain of transmission was not found.

The authentication of Ḥadīth:

Abū Yaʿlā reported it in (al-Musnad) 9/80 (5149) and at-Ṭabarī in (Jāmiʿ al-Bayān) 1/12, and at-Ṭahawī in (Sharḥ Mushkal al-Āthār) 8/109 (3095), and al-Ṭabarānī in (Al-Muʿjam al-Kabīr) 10/105 (1017) and in (Al-Muʿjam al-Awsaṭ) 1/236 (773), and all of them narrated it from the way of Muḡhīrah, on the authority of Wāṣil ibn Ḥayyān, on the authority of ʿAbdullah ibn Abī Al-Hudhayl, on the authority of Abī Al-Aḥwas, on the authority of ʿAbdullah as Marfūʿ, and at some of them are an increase in the first and It was related in the Ṣaḥīḥ.

Al-Haythamī said in (Majmaʿ al-Baḥaryan fī Zawāʿid al-Muʿjamyn) 6/104: I said it is in the Ṣaḥīḥ except for his saying (And the Qurʾān was revealed....).

was narrated by Abū Yaʿlā in (Al-Musnad) 9/278 (5403), Al-Bazzār in (Al-Baḥr Al-Zakhār) 5/441 (2081), and At-Ṭahawī in (Sharḥ Mushkal Al-Ā thār) 8/87 (3077), and Ibn Ḥibbān in (Ṣaḥīḥ) See (Al-Ihsān) 1/276 (75), all of them narrated it from the path of Sulaymān ibn Bilāl, on the authority of Muḥammad Ibn ʿAjlān, on the authority of Abū Ishāq, on the authority of Abī Al-Aḥwas with his narration without his saying: (and every interdiction has a source of reference).

Al-Bazzār stated in (Al-Baḥr Al-Zakhār) 5/441 that Abū Ishāq is the Hijrī, and he said: We do not know this Ḥadīth narrated except from the Ḥadīth of the Hijrī on the authority of Abū Al-Aḥwas on the authority of ʿAbdullah.

It was reported by Ibn Hibbān: On the authority of Abū Ishāq Al-Hamadānī.

And it is supported by the Hijrī that al-Ṭabarī narrated it in (Jāmiʿ al-Bayān) 1/12 from the way of Sufyan on the authority of Ibrāhīm al-Hijrī on the authority of Abū al-Aḥwas.

Al-Haythamī said in (Majmaʿ Az-Zawāʿid) 7/152: It was narrated by Al-Bazzār, and Abū Yaʿlā in (Al-Kabīr)... and the men of one of them are trustworthy, and Al-Bazzār’s narration on the authority of Muḥammad ibn Ajlān on the authority of Abī Ishāq, he said at the end of it: Muḥammad ibn ʿAjlān did not narrate On the authority of Ibrāhīm al-Hijrī other than this Ḥadīth. I said: And Muhammad ibn ʿAjlān only narrated on the authority of Abū Ishāq As-Sabīʿī, and if he was Abū Ishāq As-Sabīʿī, then the men of Al-Bazzār are also trustworthy. Ibn Ḥajar commented on (Mukhtaṣar Zawāʿid al-Bazzār) 2/129: This chain of transmitters is Ḥasan.

At-Ṭabarī said in (Jāmiʿ al-Bayān) 1/72: So his back: The apparent in the recitation, and his inside is what is hidden from his interpretation, and his saying (and every interdiction has a source of reference) it means that for each of Allah’s limit that he defined in it - from the lawful

Regarding the external .and internal meanings of the verse, according to the commentators, it is understood that Abraham

(PBUH) was commanded to abandon or relinquish four things just as he was commanded to slaughter four birds with an iron knife.

The vulture represents long life, the peacock represents worldly adornment .and pleasure, the crow represents stinginess, .and the rooster represents desire.

{And ‘so you will’ know that Allah is Almighty, All-Wise}

Qur’ān 2: 261 #

Allah the Exalted and Glorious said:

{The example of those who spend their wealth in the cause of Allah}, In this verse, there is an implication .and abbreviation. It is an estimation: it signifies the likeness of the charities given by those who spend their wealth.

You can say: {the example of those who spend their wealth in the cause of Allah is that of a grain},

meaning: it is like the one who plants a seed.

{which grows seven spikes}

it produces seven spikes.

“ Snābīl “ is the plural form of “ Sunbulah ”

The reciters Abū ‘Umar, Abū Baḥriyah, Ḥamzah, Al-Kisā’ī and Khalf read it with merging (Idghām).

However, other reciters read it with clarity (Iḏhaar).

Those who recited it with Idgham did so because both “Ta” .and “As-Seen” are whispered letters.

, and forbidden, and the rest of his laws - a measure of Allah’s reward and punishment, which he will see in the Hereafter, and look at it.

Sheikh Aḥmad Shākir commented on aṭ-Ṭabari’s statement: The outward is what the Arabs know of their words, and what no one is excused for being ignorant of, whether it is permissible or forbidden, and the inward: It is the interpretation that scholars teach by deduction and jurisprudence. And Aṭ-Ṭabari did not mean the Sufī sect and the like of them who used to tamper the semantics of the words of the Qur’ān and their claim that the words outwardly are what Muslim scholars know, and inwardly the people of the truth as far as they claim.

Didn't you notice that they are pronounced in succession?

Abū 'Umar recited this line of poetry:

May curse be upon the Banū As-Ṣalt

'Umar ibn Maymūn as they are considered to be of lowly character

By "low people," he meant individuals of mean character.

However, those who recited it with Iẓhār did so based on the fact that "Ta" and "As-Seen". are two distinct words .and represent the origin of the popular tongue.

Regarding His statement:

{Each bearing one hundred grains}

Abū Ja'far, al-A'shā used to articulate each letter with Ḥamzah, for example, "Mi'a" and so on.

However, other reciters pronounced it without Ḥamzah.

If someone were to argue, "Have you ever seen a spike containing one hundred grains? Are you informed about this?" We would respond, "We do not deny this, .and it is not beyond the realm of possibility."

If such a phenomenon were to occur, it would be favorable. If not, perhaps it means that every spike contains one hundred grains if Allah ordained it as such.

Perhaps it signifies that if it were to be sown, it would yield one hundred grains.

Therefore, what is meant by sowing is the production of one hundred grains. Likewise, ad-Ḍaḥāak interpreted it, stating that every spike will produce one hundred seeds.

{And Allah multiplies 'the reward even more' to whoever He wills}

From seven to seventy, up to seven hundred times, .and even beyond, according to His divine will, multiplying it in ways that only He, the Almighty, knows.

{For Allah is All-Bountiful, All-Knowing}.

His generosity is so vast that it encompasses more than His creation, and He possesses full knowledge of who truly deserves it and who does not.

All praise and gratitude are due to Allah.

Aḍ-Ḍaḥaak commented on this verse: Whoever spends a single dirham of their wealth, seeking to please Allah, Allah will multiply the reward for them seven hundred times in this life .and two million dirhams on the Day of Resurrection.

Qur'ān 2: 262 # Allah (may He be glorified and exalted) said:

{Those who spend their wealth in the cause of Allah.....}

Al-Kalbī stated that this verse was revealed in the context of

‘Uthmān ibn ‘Affān, ‘Abdul-Raḥman ibn ‘Awf. As for ‘Abdul-Raḥman ibn ‘Awf, He came to the Messenger of Allah (P.B.U.H) with four thousand dirhams as a charitable contribution.

He said: I had eight thousand dirhams, so I kept four thousands for myself and my family and I lend four thousands to my Lord, accordingly the Messenger of Allah (P.B.U.H) said:

“May Allah bless both what you have retained .and what you have given.”

Regarding ‘Uthmān (may Allah be pleased with him), he pledged to provide for those who lacked provisions during the Tabūk expedition.

He, therefore, supplied the Muslim community with one thousand camels along with their humps .and saddles. Additionally, he generously donated the well of Rummah for the benefit of the Muslims.

As a result of these actions, this verse was revealed about him. ⁽¹⁾

(1) Al-Bartī reported it in (Musnad ‘Abdul Raḥmān ibn ‘Awf)) (p. 61) (21) and Al-Bazzār in (Al-Baḥr Al-Zakhār) as in (Kashf Al-Astār)) 3/51 (2216), and Al-Ṭabarī in (Jāmi Al-Bayan) 10/194 - 195, and Ibn Abī Hātim in (Tafsīr al-Qur‘ān al-‘Aẓīm) 6/1851 (10508), all of them narrated it through paths on the authority of Abū ‘Awānah, he said: ‘Umar ibn Abī Salamah narrated to us on the authority of his father, he said: ‘Abdul Raḥmān said: O Messenger of Allah (P.B.U.H): I have four thousand, two thousand I will lend them to my Lord, and two thousand to my children.”

Al-Bazzār reported it in (Al-Baḥr Al-Zakhār)) as in (Kashf Al-Astār) in the previous place, via Talūt, on the authority of Abū ‘Awānah, on the authority of ‘Umar ibn Abī Salamah, on the authority of his father, on the authority of Abū Hurayrah. Al-Bazzār said: We did not hear anyone who attributed it to the Ḥadīth of Umar ibn Abī Salamah, except for Talūt.

Al-Haythamī said in (Majma‘ az-Zawā'id)) 7/32: Al-Bazzār narrated it from two paths, one of which is Mutaṣṣil, on the authority of Abū Hurayrah, and the other is Mursal, on the authority

‘Abdul-Raḥman ibn Samrah said: ‘Uthmān came one thousand dinar in the army of distress and he poured it in the lap of the Prophet (P.B.U.H). He said: I have As-Sīn the Prophet (P.B.U.H) enter his hand in it and turn it around saying:

“From this day onward, nothing will harm ‘Uthmaan, regardless of what he does.”

Abū Sa‘īd Al-Khudrī narrated: I have As-Sīn the Prophet (P.B.U.H) raising his hands praying for ‘Uthmān, saying:

“O God, I am pleased with ‘Uthmaan; You be pleased with him too.”

He kept praying for him until the dawn broke, then Allah the Almighty revealed this verse: {Those who spend their wealth in the cause of Allah}, meaning, in the obedience of Allah.

{And do not follow their charity with reminders of their generosity or hurtful words},

which means they do not bring up their charitable acts in a way that may hurt or remind those who received the charity of it, whether through words or actions.

of Abū Salamah. In addition, It includes ‘Umar ibn Abī Salamah, who was trusted by Al-‘Ajli, Abū Khaythamah, and Ibn Hibbān, and weaken by Shu‘bah and others, and the rest Their men are trustworthy.

Al-Bukhārī narrated it in the Book of Wills and Endowments, in the chapter of If he endowed a land or a well. (2778) in a commentary, and Al-Tirmidhī narrated it in the chapter in the Book of Virtues, in the chapter of the Virtues of ‘Uthmān ibn ‘Affān (3699), and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb. It was narrated by An-Nasā‘ī, Kitāb Al-Aḥbās, Chapter on Endowment of Mosques 6/236, Al-Daraqutnī in “Al-Sunan” 4/199, Al-Bayhaqī in (Al-Sunan Al-Kubrā) 6/167, and Ibn Ḥajar in “Taghliq At-Ta’liq” 3/49, and he attributed it to Abū Nu‘aym, and Al-Isma‘īlī in their Mustakhraj from the path of Abū ‘Abdul Raḥmān as-Sulamī that ‘Uthmān ibn ‘Affān said: I adjure you by Allah, and I only adjure the companions of the Prophet (P.B.U.H): Do you not know that the Messenger of Allah (P.B.U.H) said: (Whoever digs Rumah, will have Paradise)? Do you not know that he said: (Whoever prepares the army of Al-‘Usrā, will have Paradise), so I prepared it? He said: So believe him..

Ibn Ḥajar stated in (Al-Iṣābah)) 4/223: And it came from many famous and Ṣaḥīḥ paths on the authority of ‘Uthmān.

And there is no reason in the previous two reports on the authority of ‘Abdul Raḥmān and ‘Uthmān, may Allah be pleased with them, for the revelation of the Almighty’s saying: {{Those who spend their wealth in the cause of Allah}}[Qur’ān: 2: 262].

The term “Mennah” originally signifies a blessing, .and it can also be expressed as “Manna,” “Yamunnu,” “Manana,” and “Maninan”

when someone offers something in charity.

In this context, Allah the Almighty said,

{This is Our gift, so give or withhold ^{as you wish}} [38:39]

meaning, give. Over time, the term was often used in this context until it evolved to imply reminding others of a favor.

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Regarding His statement:

{Or with injury}

it signifies that those who give charity do not cause harm to those they have given to, or engage in statements that may hurt them.

Sufyān and Al-Mufaḍḍal commented on Allah’s saying:

{And do not follow their charity with reminders of their generosity or hurtful words}.

giving an example of such reminders as saying,

“I gave to you .and I gave, yet you are not grateful.”

Aḍ-Ḍaḥaak expressed the view that it is better for someone to withhold their wealth than to spend it .and then follow it with hurtful or injurious remarks.

‘Abdul-Raḥman ibn Zayd ibn Aslam recounted his father’s advice, saying that if you have given someone something in charity .and you believe that greeting them might cause them any discomfort, then it’s better to refrain from greeting them.

Ibn Zayd further added that offering good news or glad tidings is more favorable than greeting the recipient. He mentioned a woman who asked Abī Usamah to show her someone who embarked on the path of Allah with sincerity, implying that such individuals might only do so to receive fruits, .and she had a bag full of them to give. In response, Abū Usamah told her, “May Allah not bless you in your bag or in your arrows. Have you hurt them before you gave to them?”

Hence, Allah, in His wisdom, cautioned against reminding those who received charity, and this admonition is directed specifically to Him. Reminding by humans can lead to harm and injury, whereas Allah's reminder signifies His abundant blessings and favor.

[603] Abūl Qāsim as-Sadūsī recited to us saying: Abūl Ḥasan 'Isā ibn Zayd al-'Uqilī recited to us saying: Mu'ādh ibn al-Muthanā al-'Anbārī recited to us, from his father Mahmūd al-Warrāq:

“It is better than every favor,
no matter where or when,
a kind favor free from any harm.” ⁽¹⁾

[604] Abū 'Alī Zāhir ibn Aḥmad as-Sarkhasī recited to me in writing, saying:

Abū Dharr al-Qaratisī recited to us:

“Your favor will not be complete for someone
If you followed it with reminding it.

It is a noble quality to kindly treat the one who has shown generosity towards you,

.and reminding others of your charity is a flaw that diminishes the reward of your benevolence.

True honor is found in generosity, while a person's stinginess is a source of shame, .and so I advise you.” ⁽²⁾

Muḥammad ibn al-Qāsim recited: Muḥammad ibn Ṭāhir recited to me: Abū 'Alī al-Baṣīr recited these lines of poetry:

“A friend who did me a favor once,
Then I delayed in repaying him,
.and he turned against me,
When he was convinced that time was not on my side,

(1) [603] **The assessment of the reliability of the chain of transmitters:**

It includes 'Isā ibn Zayd: a Lair. And the two lines of poetry were mentioned by al-Qurṭubī in (al-Jāmi' li Aḥkām al-Qur'ān) 3/311.

(2) [604] **The assessment of the reliability of the chain of transmitters:** His men are trustworthy.

He regretted the good he had done for me.

You have spoiled the favor you extended by reminding,

A truly generous person does not recall the good they've given.⁽¹⁾

Qur'ān 2: 263 #

Allah Almighty said: {Kind words}

which implies using fair .and good words when responding to someone's request.

It can also refer to a good promise or a righteous supplication, especially when one prays for another person who is absent.

Al-Kalbī suggested that it denotes righteous supplication, specifically when someone prays for the well-being of their absent brother.

Aḍ-Ḍaḥāk's interpretation is that it signifies a statement or words used to reconcile .and mend relationships between people.

{And forgiveness}

It implies the act of concealing one's own affairs, particularly when someone's need .and poverty have become apparent, as explained by Muḥammad ibn Jarīr.

Al-Kalbī and aḍ-Ḍaḥāk hold the view that it means to pardon those who may have wronged him, whether it's an oppressor, servant, or wife.

It can also signify excusing someone who may have been unkind to you when responding, recognizing that if the poor person is sent away without having their needs met, it could lead to difficulty for them.

This might cause them to resort to foul language or show their grief, as they are aware of what someone who withholds assistance may bring upon them. Therefore, Allah encourages the act of pardon .and forgiveness.

{From the charity} {followed by injury}

He emphasizes that this is better for the giver than charity followed by reminders, disgrace, or hurtful words directed at the petitioner

(1) [605] **The assessment of the reliability of the chain of transmitters:** Its chain of transmitters is weak.

See: ((Jāmi' al-Bayān)) by aṭ-Ṭabarī 3/64, ((An-Nukat wal-'Uyūn)) by al-Mawardī 1/338, ((Al-Wasīṭ)) by al-Wāḥidī 1/377.

{And Allah is Self-Sufficient},

“ it is emphasized that Allah is completely self-sufficient .and does not rely on the charity of His creation.

If He had so willed, He could have made everyone wealthy.

However, He has granted riches to some, regardless of whether they are grateful or not, and He has tested the poor to observe their patience or lack thereof.

This aligns with another verse from Allah Almighty:

{And Allah has favored some of you over others in provision} [16:71]

Encompassing different aspects of sustenance, including loans, charity, blessings, and maintaining family ties.

Allah is also described as **{Most Forbearing}**.

indicating that He does not swiftly punish those who remind others of their charity or those who harm people with it. His patience allows for a chance for people to reflect .and change their behavior.

[606] ‘Abdullah ibn Ḥamīd Al-Wazzān informed us: Aḥmad ibn Muḥammad ibn Shādhān informed us: Jī’awyah ibn Fanjawayh narrated to us: Ṣāliḥ ibn Fanjawayh narrated to us: Sulaymān ibn ‘Umar narrated to us, on the authority of Abū Ḥāzim and ‘Umar (ibn Abī ‘Umar), that ‘Abdul-Raḥman al-Baylamanī the freed slave of ‘Umar ibn al-Khaṭṭab reported the Messenger of Allah (P.B.U.H) as saying:

“If a beggar asks you for charity, do not interrupt him while he is making his request. Let him finish, .and then respond to him with respect .and kindness. You can either provide him with some charity or offer kind words. Perhaps there may come to you individuals who are neither human nor Jinn, observing how you behave in using the resources Allah the Almighty has given you.”⁽¹⁾

(1) [606] The assessment of the reliability of the chain of transmitters:

Ḥadīth with this chain of transmitters is Mawḍū‘, including Ṣāliḥ ibn Muḥammad At-Tirmidhī. Accused and Sulaymān ibn ‘Amr, a liar, Al-Qurtūbī mentioned it in (Al-Jāmi‘ li Aḥkām Al-Qur‘ān) 3/310 in the form of indication. Also Abū ‘Abdullah Al-Ḥubayshī reported it in (Blessing in the virtue of striving and movement) (p.33).

[607] Abū Manşūr Zafar ibn Muḥammad ibn Aḥmad ibn Muḥammad ibn ‘Abdullah ibn Al-Ḥasan ibn ‘Alī ibn Al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib narrated to us: Abū Bakr ibn Abī Dārim al-Ḥafīẓ narrated to us: Ibrāhīm ibn Baḥriyah al-Hashimī narrated to us: Faṭḥ ibn Shukhruf narrated to us:

I heard Bishr ibn al-Ḥārith saying: I saw the Commander of the Faithful, ‘Alī ibn Abī Ṭālib (may Allah be pleased with him) in a dream, so I said to him: “O Commander of the Faithful! Would you say something to us that may Allah cause us to benefit from it?” ‘Alī responded, saying, “The kindness of the rich towards the poor, seeking the reward from Allah, is indeed praiseworthy. But even better than that is when the poor are content .and self-sufficient, not relying on the rich, out of their trust .and confidence in Allah.”

Bishr then requested more advice, and ‘Alī left, saying:

“You were once dead .and now you are alive, and soon you will be dead once more. You only have a temporary residence in this world, So build a lasting home in the abode of eternity.”

The authentication of Ḥadīth:

Al-‘Uqālī narrated it in (Aḍ-Ḍu’fā’ Al-Kabīr)) 2/213 and from Ibn Al-Jawzī’s route in (Al-‘Ilāl Al-Mutanāhiyah) 2/14 (832) via Al-Ḥārith ibn Shebl, on the authority of Umm Al-Nū’mān, on the authority of ‘Ā’ishah, she said: The Messenger of Allah (P.B.U.H) said: ((It is for people to come to the questioner, whether he is a human or a jinn, but they are the angels of the Most Gracious, testing the children of Adam in their sustenance, which they were provided with, how they are doing with it.

Ibn al-Jawzī said: This is a Ḥadīth that has no basis, and the one accused of it is al-Ḥārith ibn Shibl.

Ad-Daylamī mentioned it in (Musnad al-Firdaws) 1/322 (1274) the Ḥadīth of ‘Aishah with the wording: ((If the petitioner stops at you, then call him until he finishes his words, if it is something, then inform him of it, and if it is not, then say: May Allah provide us and you. And do not Say: May you be blessed, and offer him water.

Ibn Iraq attributed it in (Tanzīh Al-Sharī’ah) 2/143 to Ad-Daylamī, and said: It includes Muḥammad ibn Sulaymān ibn Abī Karimah. Al-‘Aqilī said in (Aḍ-Ḍu’fā’ al-Kabīr) 4/74: It was narrated on the authority of Hishām ibn ‘Urwah that there is no basis for it. And see: (Lisān Al-Mizān)) by Ibn Ḥajar 5/186.

This advice emphasizes the virtue of self-sufficiency, trust in Allah, and the impermanence of worldly life, encouraging people to focus on the eternal life to come. ⁽¹⁾

Qur'ān 2: 264 # Allah, may He be glorified .and exalted, stated:

{O believers! Do not waste your charity}, which means, do not squander the rewards of your charitable acts by reminding the recipient of your generosity.

{remainders of generosity} According to Ibn 'Abbaas, this includes not reminding the recipient about the favor of Allah the Almighty.

{Or hurtful words}, And to illustrate this, Allah provides an example by saying:

{Like those who donate their wealth just to show off},

meaning, do not nullify the value of your charitable deeds by following them with reminders .and causing harm, just as those who give charity only to display their generosity to people, seeking recognition as righteous .and generous individuals.

The verse “

{And do not believe in Allah or the Last Day},

Is directed at the hypocrites because they hide their disbelief, unlike disbelievers who openly express their disbelief .and are not engaging in showing off.

(1) **[607] The assessment of the reliability of the chain of transmitters:**

The tradition with this chain of transmitters is Mawḍū', including ibn Abī Dārim who is a liar.

The authentication of Ḥadīth:

Al-Qurtūbī related it in ((Al-Jāmi' Li Aḥkām Al-Qur'ān)) 3/310 on the authority of Bishr ibn Al-Harith.

It was reported by al-Khatīb in ((Baghdad History)) 4/386 via Abū 'Abdullah Muḥammad ibn 'Abdullah and Muḥammad ibn 'Umar ibn Fārīs.

And in 9/426 from the way of Abū al-Ḥasan al-Ḥamādī al-Qāḍī.

And in 11/234 from the way of Abū Al-Faḍl ibn 'Abdul Samī' Ash-Shafi'i.

All of them narrated it on the authority of Faṭḥ ibn Shukhruf, he said: I saw 'Alī ibn Abī Tālib.

And he mentioned it with the same wording, yet it does include Bishr ibn al-Ḥārith. Also, he

mentioned it on the authority of Al-Faṭḥ Ibn Al-Mulqen in (Tabaqāt Al-Awliyā') (p. 275) and

Ibn Al-Jawzī in ((Ṣifāt Aṣ-Ṣafawah)) 2/403.

And the two verses in ((Poetry attributed to Imām Ali ibn Abī Tālib)) (p. 3).

{Their example}, meaning: the like of this showing off hypocrite,
 {is that of a hard barren rock}, It means a smooth rock.

A poet once composed the following lines:

“Why do I see you as if you’re sowing in an infertile year,
 .and the surface of the land looks like a smooth rock.
 Isn’t it time for my plants to bear fruit,
 As every plant has its time to yield.”

The term “ Şafwānah “. is used both in singular .and plural forms.

Those who make it plural refer to it as “Şufyan”. .and “Şafyan..”

A poet once said:

“The birds landed on the smooth rocks.”

Az-Zuhri recited it as (Şafawān) (with a Faṭḥah on the Fa’) and its plural is
 “Şifwaan,” much like “Karawān “ .and “Kirwān,”

“Warashān “ and “Warashān.”

{On top of it}, it refers to the surface of the smooth rock.

{Covered with a thin layer of soil hit by a strong rain},

it means a heavy rain.

{Leaving it just a bare stone},

signifies that the solid .and smooth rock has nothing on it, akin to infertile land or a head with no hair.

The verse illustrates that heavy rain has rendered the Şafwān barren, completely devoid of any dust or fertility. Similarly, Allah’s judgment will render the deeds of those who show off .and seek recognition null .and void, even though people may think these deeds are as numerous as specks of dust.

{Such people are unable to preserve the reward of their charity},

Indicating that these individuals will not be able to maintain the rewards of their charitable acts.

They will not reap any benefit from what they have earned in this life because their intentions were not for the sake of Allah, nor did they seek His reward. Rather, they performed these acts for the sake of people and for showing off.

{The parable of the deeds of those who disbelieve in their Lord is that of ashes fiercely blown away by wind on a stormy day}. [14:18]

And His statement:

{As for the disbelievers, their deeds are like a mirage in a desert} [24:39]

In both cases, Allah does not guide such disbelieving individuals.

[608] Aḥmad ibn Ubay informed us: ‘Imran ibn Mūsa informed us: Makki ibn Abdān informed us: Muḥammad ibn Yazīd narrated to us:

Ḥafṣ al-Qaṣīr narrated to us, on the authority of Abū Bakr, on the authority of ‘Abbād, on the authority of ‘Ikrimah, that ibn ‘Abbās reported the Messenger of Allah (P.B.U.H) as saying:

“When the Day of Resurrection arrives, a proclaimer will call out with a voice that will reach the assembly of people, saying: ‘Where are those you used to worship? Go .and take your reward from those you have served, for I will not accept any deed mixed with something from the world .and its people.’”⁽¹⁾

(1) [608] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters contains Abū Bakr al-Hudhalī who is Matrūk in Ḥadīth and ‘Abbād ibn Manṣūr is Mudallis (concealing defects or weaknesses in the authority of transmission) on the authority of the weak and he made ‘an‘anh (literally use the word ‘an).

The authentication of Ḥadīth:

Al-Muṭaqī al-Hindī attributed it in ((Kanz al-‘Ummal)) 3/485 (7542) to al-Daylamī in (Musnad). I did not find it in Musnad al-Firdaws.

Al-Tirmidhī reported it in the Book of Interpretation of the Qur‘ān, Chapter and from Surat Al-Kahf (3154) and said: This Ḥadīth is Ḥasan Gharīb, and Ibn Mājah, Book of Asceticism, Chapter of Showing Off and Reputation (4203), and Imām Aḥmad 3/466 (15838), 4/215 (17888), and Al-Dulābī in (Al-Kunya wal-Asmā‘) 1/35, and Ibn Hibbān in his (Ṣaḥīḥ), see ((Al-Ihsān)) 2/130 (404), and Al-Ṭabarānī in (Al-Mu‘jam al-Kabīr) 22/307 (778), all of them narrated it from the route of Muḥammad ibn Bakr al-Barsanī, on the authority of ‘Abd al-Ḥamīd ibn Ja‘far, he said: My father informed me on the authority of Ibn Minā, on the authority of Abū Sa‘d ibn Abī Faḍālah al-Anṣārī, he said: I heard the Messenger of Allah (P.B.U.H), say:

(“When Allah assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: ‘Whoever used to associate anyone else in an action that he did for Allah, let him seek his reward from someone other than Allah, for Allah is so self-sufficient that He has no need of any associate.’ “This is the wording of Al-Tirmidhī. ‘Alī ibn Al-Madīnī said: Its chain of transmitters is Ṣaḥīḥ.

See: ((Al-Iṣbāh)) by Ibn Ḥajar 7/83, and he has a witness from the Ḥadīth of Maḥmūd ibn Labīd, narrated by Imām Aḥmad in his Musnad 5/428, (23630), 5/429 (23636), and ‘Alī ibn

[609] Aḥmad ibn Ubay informed us: Muḥammad ibn ‘Imrān informed us: Al-Ḥasan ibn Sufyān informed us saying: Ibn Abī Shaybah relate to us: Kathīr narrated to us, on the authority of Ja‘far ibn Barqān, on the authority of al-Walīd, that ‘Abdul Wahāb al-Madanī said: **a man entered upon Mu‘āwiyah and recounted an incident he witnessed in Medina. He described how Abū Hurayrah was sitting in the mosque, surrounded by a gathering of people whom he was teaching. Abū Hurayrah wept and said, “My friend, Abūl-Qāsim, referring to the Prophet Muhammad (P.B.U.H).**

The man continued and said that after Abū Hurayrah left, he approached him .and expressed his desire to hear what he had learned from the Prophet Muhammad (P.B.U.H) without bursting into tears. Abū Hurayrah then shared the following teaching:

“When the Day of Resurrection comes, a man who was blessed with wealth will be brought forward. Allah will ask him, ‘What did you do with the wealth We bestowed upon you?’ The man will respond, ‘I spent it and gave charity in Your cause.’ Allah will say, ‘You did this to be known as generous, .and that has already been said. It does not avail you anything.’

Then, a brave man will be brought forward, .and Allah will ask, ‘Did I not grant you courage?’ The man will reply, ‘Yes, my Lord, You did.’ Allah will inquire, ‘What did you do to express your gratitude?’ The man will say, ‘I fought for Your sake until I was killed.’ Allah will respond, ‘You fought so that people might call you courageous, and that has already been said Did it avail you anything?’

Lastly, a man who had acquired knowledge and imparted it will be brought forward. Allah will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I acquired knowledge .and taught it.’ Allah will respond, ‘You acquired knowledge so that people might call you a learned man, .and they have done so. Has it availed you anything?’

Then, it will be said to all of them, ‘Go to the Fire.’”

Ḥajar in his(Ḥadith)) (p. 447) (384), and Al-Baghawī in (Sharḥ as-Sunnah)) 14/323 (4135), and in ((Ma‘ālim at-Tanzīl)) 1/327. Al-Mundhirī said in ((Al-Targhib wa’l-Tarhib)) 1/69: It was narrated by Aḥmad through a Ḥasan chain of transmitters.

This teaching emphasizes that intentions matter and that actions should be sincerely dedicated to Allah rather than seeking recognition from people. Actions done for the sake of show or reputation will not avail anyone on the Day of Resurrection. ⁽¹⁾

Qur'ān 2: 265 #

Allah (may He be glorified and exalted) said:

{And the example of those who donate their wealth, seeking Allah's pleasure},

(1) [609] **The assessment of the reliability of the chain of transmitters:**

The compiler's sheikh and the sheikh of his sheikh, I did not find any Jarḥ or Ta'dil about them, and there is a unknown man in the chain of transmitters.

The Ḥadīth has been narrated from Ṣaḥīḥ routes on the authority of Abū Hurayrah.

The authentication of Ḥadīth: Narrated by Al-Tirmidhī, Book of Asceticism, Chapter on Showing Off and Reputation (2382), and he said: This Ḥadīth is Ḥasan Gharīb, and An-Nasā'ī in (As-Sunan Al-Kubra), see ((Tuḥfat Al-Ashrāf)) by Al-Muzzi 10/111 (13493), and Ibn Al-Mubārak in (Al-Zuhd) (p. 159) (469), al-Ṭabarī in ((Jāmi' al-Bayān)) 12/13, Ibn Hibbān in his (Ṣaḥīḥ) as in (Al-Ihsān) 2/135 (408), and Al-Ḥākim in (Al-Mustadrak) 1/580, al-Bayhaqī in (Shu'b al-Imān) 5/326 (6806), al-Baghawī in ((Sharḥ as-Sunnah)) 14/331 (4143), and in ((Ma'līm al-Tanzil)) 1/327, all of them narrated it from the way of Ḥaywah ibn Shurayḥ said: Al-Walid ibn Abī Al-Walid Abū 'Uthmān narrated to me that 'Uqbah ibn Muslim narrated to him that Shufī ibn Mātī narrated to him on the authority of Abū Hurayrah about it at length. And at the end of it: Al-Walid Abū 'Uthmān said: So 'Uqbah narrated to me that Shufī was the one who entered upon Mu'āwiyah, so he informed him, and Abū 'Uthmān said: Al-'Alā ibn Abī Ḥakīm narrated to me that he was an executioner for Mu'āwiyah, so a man entered upon him, and he narrated to him this on the authority of Abū Hurayrah.

Narrated by Muslim in the book of leadership, the chapter of one who fights for hypocrisy and reputation deserves Hellfire (1905), and an-Nasā'ī in jihad, chapter of one who fights to be said: So-and-so is brave 6/23, and Imām Ahmad in ((al-Musnad)) 2/322 (8277), and al-Ḥākim in (8277). (Al-Mustadrak) 2/121, and he said: This Ḥadīth is Ṣaḥīḥ according to the conditions of the two Sheikhs, and Al-Bukhārī did record it. In addition, Ibn Mandah reported it in (At-Tawḥīd) 2/160 (609), and Abū Nu'aym in ((Ḥilyat Al-Awliyā')) 2/192, and Al-Bayhaqī in (As-Sunan Al-Kubrā) 9/168, and in ((Shu'b Al-Iman)) 5/325 (6805), Al-Khatīb in ((Iqtidā' al-'Ilm al-'Amal)) (p. 609) (107), and Ibn 'Abd al-Barr in (Jāmi' Bayān al-'Ilm wa Faḍlih) 1/681 (1202), and Al-Aṣbahānī in ((Al-Targhib wal-Tarhib)) 1/124 (121), all of them narrated it are from different paths, on the authority of Ibn Jurayj, he said: Yūnus ibn Yūsuf narrated to me on the authority of Sulaymān ibn Yasār, he said: People separated on the authority of Abū Hurayrah. Hence, Nātil ash-Shāmī said to him: O Abū Hurayrah, relate to us a Ḥadīth which you heard from the Messenger of Allah (P.B.U.H), so he mentioned the like of it.

In this verse, Allah describes those who donate their wealth, seeking Allah's pleasure,

{And believing the reward is certain}

The interpretation of this is as follows:

- According to Ash-Shaʿbī, al-Kalbī, and aḍ-Ḍaḥāk, it refers to those who spend their property with belief and a good intention, understanding that what they give out is better for them than what they keep.
 - As-Suddī, Abū Sāliḥ, Abū Rawq and ibn Zayd suggest that “they spend their property” means they do so with certainty.
 - Mufaḍḍal explains that they are certain that Allah will reward them better than what they spent.
 - Qatādah states it is done “out of seeking Allah's reward.”
- Yamān adds, “They are certain that Allah shall reward them for these righteous acts with the best rewards.”
- ʿAtāʾ and Mujāhid said “They make sure to whom they would pay their charity.”
 - Mujāhid even recited it as “Wataibnan Laʿnfusihim.”

According to al-Ḥasan, when someone wants to give charity, they first make sure that it is for Allah.

If they have any doubts, they may hesitate to proceed. In this view, “Tathabut” probably refers to making sure, just as in Allah's statement,

{And devote yourself to Him wholeheartedly} [73:8]

which means seeking a reward.

Saʿīd ibn Jubayr and Abū Malak explained that “believing the reward is certain” means being certain in their religion.

Ibn Kaysān suggests that it means they did this out of sincerity and trained themselves to spend their money in the cause of Allah.

az-Zajjāj points out that, at the time of spending, they firmly believe that Allah will reward them for their deeds.

The word “Tathabut”. is derived from the idea of confirming or being certain about a matter.

Ibn Rwaḥah composed a verse related to this idea, invoking Allah to confirm the favors He bestows, similar to how Moses .and his companions were supported.

Regarding the description of the garden

{Is that of a garden on a fertile hill}

it's explained that the term "Jannah" is used when the orchard contains trees, .and "Firdaws" is used when it contains grapevines.as stated by Al-Farrā'

Mujaahid recited it as "Kamathal Habbah" with the letters Hā' and Bā'.

The pronunciation of the term

{On a fertile hill}

may vary among different reciters, with some using the Fatḥah of Rā' and others using the Dhammah of Rā' in this Surah .and in Surah al-Mu'minoon (the believers).

The pronunciation of the word "Rabwah" may vary, as it is associated with the tongue of Banū Tamīm.

Abū Ja'far, Shaybah, Nāfi', ibn Kathīr and Al-A'mash, Ḥamzah , Khalaf, Abū 'Umar, Ya'qūb and Ayyūb recited it as "Birubwat" with Ḍammah of Ra' in both places. Top of Form

This view is affirmed by Abū 'Ubayd and Abū Ḥātim, because it represents the most popular pronunciation

However, Ibn 'Abbās, Abū Ishāq, as-Sabi'ī 'i and ibn Abī Ishāq recited it as "Bribwat" with Kasrah of Rā'.

Ashhab Al-'Uqilee recited it as "Birabawat" with 'Alif .and Kasrah of Rā'.

All these variations refer to an elevated spot where a river flows, ensuring that the water level is not higher than the elevated area. It was named "Rabwah" because it became elevated, .and plants thrived on it.

{Heavy rain falls},

means that heavy rain fell on it, resulting in abundant grain production.

{Yield of harvest}.

was recited with variations, with Naafeea', ibn Katheer and Abū 'Umar using Takhfif (lightening),

while others used Tashdīd (duplication).

This phrase refers to the fruits .and can be interpreted as an abundance of everything that can be given in charity.

The phrase “Katheer al-‘Ukul” means that it yields a bountiful harvest, .and it implies that the land produced twice as much in one season compared to what others produced in two seasons. ‘Ikrimah suggests that it may have yielded two harvests in a year.

{If no heavy rain falls, a drizzle is sufficient}.

[610] Ibn Fanjawayh informed us: Ṭalḥah ibn Muḥammad ibn Ja‘far narrated to us, ‘Ubayd ibn Aḥmad ibn Ya‘qūb Al-Muqrī’ said: Abū Bakr ibn Mujāhid narrated to us: ‘Abas narrated to us: Ibn Ma‘īn narrated to us, Sa‘īd ibn Zakariyyā al-Madā’inī narrated to us: ‘Abdul Mālīk ibn Salām Abū Salām narrated to us, that Zayd ibn Aslam commented on Allah’s statement (may He be glorified):

{If no heavy rain falls, a drizzle is sufficient},

Suggests that it refers to the land of Egypt, which is known for its fertility .and abundant produce. Even if Egypt doesn’t receive heavy rainfall, a light drizzle is enough to sustain its productivity. ⁽¹⁾

The analogy is drawn to the believer’s good deeds. Just as the garden on the Rabwah remains fertile with or without heavy rain, a believer’s good deeds are always accepted .and rewarded by Allah. Allah appreciates .and multiplies them according to the believer’s sincerity and effort.

(1) **[610] The assessment of the reliability of the chain of transmitters:**

It includes The compiler’s sheikh. He is a Ṣadūq, but he narrates Munkar Ḥadīths. It also contains the sheikh of his sheikh who is weak as well as Sa‘īd ibn Zakariyyā who is Ṣadūq, yet he was followed up. Thus, the Ḥadīth is Ṣaḥīḥ lighayrīh (Ṣaḥīḥ by virtue of another Ḥadīth) who narrates evil, and the sheikh of his sheikh is weak, and Sa‘īd ibn Zakariyyā is Ṣadūq, but he was followed up.

The authentication of Ḥadīth:

It was reported by Ibn Abī Ḥātim in (Tafsīr al-Qur‘ān al-‘Aẓīm) 2/521 (2765) on the authority of ‘Ammār ibn Khālīd, he said: Yazīd ibn Hārūn narrated to us on the authority of ‘Abd al-Mālīk ibn Muslim ibn Salam related it in a similar wording.

This is an Ṣaḥīḥ chain of transmitters; ‘Ammār ibn Khālīd Al-Wāsiṭī, trustworthy.

See: ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (4820), and Yazīd ibn Hārūn, trustworthy and reliable. As-Suyūṭī attributed it in (Ad-Durr Al-Manthūr) 1/602 to ‘Abd ibn Ḥamīd.

{And Allah is All-Seeing of what you do}.

Qur'ān 2: 266 #

Allah the Glorious and Exalted said:

{Would any of you wish.....}, this verse is attached to His statement:

{O believers! Do not waste your charity with reminders of your generosity or hurtful words....}

{Would any of you wish to have a garden with palm trees, grapevines, and all kinds of fruits with rivers flowing underneath and as they grow very old with dependent children}.

He specifically said: {Asabahu}

to emphasize the past tense in reference to the future.

The Arabs sometimes use “wish” with “if” for the past tense, saying “I wish if it went away from us,”

.and sometimes with (An) for the future tense,

saying “I wish that it goes away from us.” Both “Law” .and “An” are used interchangeably for the meaning of consequence.

Haven't you seen that the Arabs sometimes combine “Law” .and “An” together?

Allah, the Almighty, said

{And it will wish that its misdeeds were far off. And Allah warns you about Himself. And Allah is Ever Gracious to His servants}. [3:30]

Here, (Ma) (whatever) is combined with “An” (if), .and they both negate.

As for the poet's statement: “Whenever we see their like among a community, black heads and light-colored in turbans,”

when this became permissible, it was appropriate to say:

“He did” with the interpretation of “he does,” and “he does”

with the interpretation of “he did.”

.and it is permissible to pronounce “Law” (if) in place of “An” (that), and “An” (that) in place of “Law” (if).

The meaning of the verse is:

“Would any of you wish, if he had a garden with date-palms .and vines - the verse - .and he is struck with old age, .and he has weak offspring,

(similar to what is mentioned in Surah) An-Nisa’

{A fiery whirlwind hits the garden},

which is a strong wind that blows from the earth to the sky as if it were a pillar.”

Al-Kumayt said:

The winds sway it with their tails .and stick it

In a palm grove that came from a Yamanite valley

A sturdy one, with sturdy branches that cling to the ground

In the Safiya region, .and in the sieve of a whirlwind

as al-Kumayt composed:

The winds carry the dusts .and connect it

in the shape of a fiery whirlwind

A’āsir is the plural form of ‘Iṣār. Yazīd ibn al-Mufarri’ al-Ḥimyarī said:

There are some people who became our neighbor.,

so their neighborhood was like winds of the fart of Iraq.

.and this is an example of how Allah, the Almighty, depicts the provision of the hypocrite .and the ostentatious person.

He says: The actions of the hypocrite are like his goodness, as if it were the goodness of paradise from which he benefits, just as the owner of the garden benefits from it.

But when he grows old, weakens, .and has weak offspring, his garden is struck by a whirlwind, .and in it is a fire that burns, the very thing he needed. He becomes incapable of repairing it due to his old age, .and his children are too young to repair it due to their smallness.

He cannot find anything to provide for his children, .and his children cannot provide for their father. So he .and his children remain poor, weak, confused, unable to find a solution. Likewise, Allah nullifies the deeds of the hypocrite .and the ostentatious person when there is no remorse, repentance, or forgiveness for their sins.

‘Ubayd ibn ‘Umayr said that ‘Umar ibn al-Khaṭṭab asked the companions of the Messenger of Allah (P.B.U.H) about whom this verse was revealed.

{Would any of you wish to have a garden with date palms and vines...?}

“Upon whom was it revealed?” They replied, “Allah knows best.” ‘Umar became angry .and said, “Say, ‘We know’ or ‘We don’t know.’”

Ibn ‘Abbās said, “In my opinion, there is something in it, O Commander of the Believers.” ‘Omar said, “Say, ‘O son of my brother,’ .and do not belittle yourself.”

Ibn ‘Abbās said, “It was given as an example of an action”

‘Umar asked, “For what action?” Ibn ‘Abbās replied, “For a man who performs a righteous deed, which becomes like a representation of paradise.

Then Allah sends Satan to him, .and he does evil in the later part of his life, persisting in his wrongdoing until he dies in that state. The whirlwind becomes a representation of his wrongdoing upon which he died.” ⁽¹⁾

Then Allah the Almighty said: {This is how Allah makes His revelations clear to you, so perhaps you will reflect}

Qur’ān 2: 267 #

Allah (may He be glorified and exalted) said:

{O believers! Donate from the best of what you have earned and of what We have produced for you from the earth},

meaning: from the purest and the best you have earned.

It is similar to Allah’s statement (Glory be to Him):

{You will never achieve righteousness until you donate some of what you cherish} [3:92]

(1) Narrated by Al-Bukhārī in the Book of Interpretation, in the chapter of his saying {would any of you wish to have a garden with palm trees, grapevines...} [Qur’ān: 2: 266] (4538), and ath-Thawrī in his (Tafsīr) (pg. 72) (131) abbreviated. Likewise, Ibn Al-Mubārak narrated it in (Az-Zuhd) (p.) 2/311; all of them narrated it through routes, on the authority of Ibn Jurayj. Ath-Tha’labī mentioned the meaning of the Ḥadīth and but he did not mention its wording, which is: Ibn ‘Abbās said: I gave an example of an action. ‘Umar said: Which deed? Ibn ‘Abbās said: For the work of a rich man who acts in obedience to Allah Almighty, then Allah sent Satan to him, so he committed sins until he annulled his deeds. This is the wording of Bukhārī.

Ibn Mas'ūd and Mujāhid said: It means from the purest of what you have earned. This is proven by Allah's statement:

{O messengers! Eat from what is good and lawful, and act righteously}. [23:51]

And His statement:

{O believers! Eat from the good things We have provided for you}, [2:172]

Furthermore, the Prophet (P.B.U.H) said:

“Indeed,. Allah has distributed your morals among you just as He distributed your provisions.

Allah is Good .and accepts only that which is good. If someone acquires unlawful property and gives some of it in alms, it will not be accepted, nor will it bring any blessing.

If they leave some of it behind when they die, it will serve as their provision for hell.

God does not obliterate an evil deed with another evil deed, but He erases an evil deed with a good one. Impurity does not remove impurity.”⁽¹⁾

(1) Narrated by Imām Aḥmad in (Al-Musnad) 1/387 (3672), and Ibn Abī 'Aṣim in ((Az-Zuhd)) (p. 106) (209), and Al-Bazzār in (Al-Baḥr Az-Zakhār) 5/392 (2026), and Ibn Abī Ad-Dunyā In (Iṣlāḥ Al-Mal) (p. 162) (42), Al-'Aqilī in (Aḍ-Ḍu'fā Al-Kabīr) 2/213, Al-Dulābī in (Al-Kunyah wa Al-Asmā') 1/141, and Al-Shāshī in his (Musnad) 2/300 (877) briefly. Al-Ḥākim in (Al-Mustadrak) 2/485, 4/182 briefly and he said: The chain of transmitters is Ṣaḥīḥ, and they did not record it, and Adh-Dhahabī agreed with him. Al-Bayhaqī in ((Shu'b Al-Iman)) 4/395 (5524), Al-Baghawī in (Sharḥ Al-Sunnah)) 8/9 (2030), and Al-Aṣbahānī in (Al-Targhīb wa'l-Tarhīb)) 1/98 (72) all of them narrated it from the rout of Abān ibn Ishāq Al-Asadī, he said: As-Sabaḥ ibn Muḥammad Al-Aḥmusī narrated to us, on the authority of Murrah -Hamadānī, on the authority of 'Abdullah ibn Mas'ūd, through a Marfū' chain of transmitters.

Al-Haythamī said in (Majma' az-Zawā'id) 10/228: It was narrated by Aḥmad, and its transmitters are reliable, and some of them differ. He also said in 292/10: It was narrated by Al-Bazzār, and it includes those whom I did not know. And in his footnote on the authority of Ibn Ḥajar, he said: They are all known, and the blemish is from Aṣ-Ṣabbāḥ.

Ibn Ḥajar said about him: Weak, Ibn Ḥibbān criticized him. 'Aqilī said: He used to narrate the Mawqūf (stopped to a companion) Ḥadīths in Marfū' form.

(Aḍ-Ḍu'fā' al-Kabīr) by Al-Aqilī 2/213, (Al-Majrūḥīn) by Ibn Hibbān 1/373, (Mizān al-I'tidāl) by Adh-Dhahabī 2/306, ((Taqrīb At-Tahdhīb)) by Ibn Ḥajar (2898).

It was reported by Ibn 'Uday in (Al-Kāmil) 2/311, Al-Daraqutnī in (Al-Ilal)) 6/271, and Al-Ḥākim in (Al-Mustadrak) 1/88-89 and he said: The chain of transmitters is Ṣaḥīḥ, yet they

This emphasizes the importance of giving in charity from what is pure .and lawful, as it is accepted by Allah and brings blessings to the giver. Unlawful wealth is not acceptable as charity, and it does not purify one's deeds.

Regarding the phrase

{Of what We have produced for you}.

It can be understood as referring to trade .and the commercial activity involving gold .and silver.

The Prophet (PBUH) once addressed a gathering, saying,.

“O people of trade!

Indeed,. merchants will be resurrected on the Day of Judgment with the wicked,. except for those who fear Allah,. (Taqwa of Allah) act charitably,. speak the truth, .and engage in righteous behavior with their wealth,. doing such .and such [good deeds].”⁽¹⁾

did not narrate it. Also, Abū Nu‘aym reported it in (Ḥilyat al-awliyā‘) 4/166, 5/35, al-Bayhaqī in Shu‘ab al-Iman 1/425 (607), and Ibn al-Jawzī in al-‘Ill al-Mutanāhiyah 2/352 (1401), all of them narrated it from different routes, on the authority of Zubayd, On the authority of Murrah, on the authority of ‘Abdullah ibn Mas‘ūd, through a Marfū‘ chain of transmitters by mentioning the beginning of it, and it does not imply (And a servant does not earn unlawful money....)

Abū Nu‘aym said in Ḥilyat al-awliyā‘ 4/166: They did not report this addition from Murrah except Aṣ-Ṣabbāḥ, and no one narrated from him except Abbān.

It was narrated by Ibn Abī Shaybah in (Al-Muṣannaf) 12/210 (35548), and Al-Bukhārī in (Al-Adab Al-Mufrad) (p. 104) (275), and Abū Al-Ḥusayn Al-Marwazī in his (Zawā‘id ‘Alā az-Zuhd” by Ibn Al-Mubarak (p. 399) (1134, Al-Ṭabarānī in (Al-Mu‘jam al-Kabīr) 9/203 (8990), and Abū Nu‘aym in (Ḥilyat Al-Awliyā‘) 5/35, all of them narrated it from other chains of transmission on the authority of Zubayd, on the authority of Murrah, on the authority of ‘Abdullah as Mawqūf.

Al-Aqīlī said in (Aḍ-Ḍu‘fā) 4/213: It was narrated by ath-Thawrī, on the authority of Zubayd, on the authority of Murrah, on the authority of ‘Abdullah as Mawqūf and this is more appropriate.

Ad-Daraqutnī said in ((Al-Ilal)) 6/271: The more correct is that it is Mawqūf.

In additon, Abū Nu‘aym stated in (Ḥilyat Al-Awliyā‘) 4/166: It was narrated by Ismā‘il ibn Abī Khālid and Al-Mas‘ūdī in others, on the authority of Zubayd, as Mawqūf in a similar manner.

Al-Haythamī said in (Majma‘ az-Zawā‘id) 10/90: Al-Ṭabarānī narrated it as Mawqūf, and its men are the men of the Ṣaḥīḥ.

- (1) Narrated by Al-Tirmidhī, Book of Sales, Chapter on Trade (1210), and he said: Ḥasan Ṣaḥīḥ. Ibn Mājah in Trade, Chapter Al-Tawqī in Trade (2146), Abd Al-Razzāq in (Al-Muṣannaf) 11/458 (20999), Ad-Dārimī in (as-Sunan)) 3/1652 (2580), and Ibn Hibbān in his (Ṣaḥīḥ) As

[611] Ibn Fanjawayh informed us: Muḥammad ibn al-Ḥasan ibn Bishr narrated to us: Abū Bakr Muḥammad ibn Aḥmad ibn al-Mustanīr ibn Abī al-Khaṣīb: Muḥammad ibn Ghālib narrated to us, Ishāq ibn Ka'b narrated to us: Mūsa ibn 'Umayr narrated to us on the authority of Makḥūl, Abū Usamah reported the Messenger of Allah (P.B.U.H) as saying:

“Goodness is divided into ten parts, .and the best of them is trade, when someone engages in it truthfully.”⁽¹⁾

in (Al-Ihsān) 11/276 (4910), Al-Ṭabarānī in (Al-Mu'jam al-Kabīr) 5/43-44 (4539-4543), and Al-Ḥākim in (Al-Mustadrak) 2/8 and he said: The chain of transmitters is Ṣaḥīḥ and Adh-Dhahabī agreed with him. Abū Nu'aym in ((Ḥilyat Al-Awliyā')) 7/114, and Al-Bayhaqī in (As-Sunan Al-Kubrā) 5/266, all of them narrated it via: 'Abdullah ibn 'Uthmān ibn Khathiyam, on the authority of Ismā'īl ibn Ubayd ibn Rifā'ah, on the authority of his father, on the authority of his grandfather narrated it as Marfū'. However, it does not include: “And he said with money like this and so and so”.

In addition, Ismā'īl ibn Ubayd, only 'Abdullah ibn 'Uthmān narrated from him, and Ibn Hibbān mentioned him in (Ath-Thiqāt) and Adh-Dhahabī and Ibn Ḥajar said: Acceptable. ((Al-Thiqāt) by Ibn Hibbān 6/28, (Taqrīb at-Tahdhīb) by Ibn Ḥajar (467).

And It has a witness from the Ḥadīth of Abd al-Raḥmān ibn Shibl. It was narrated by Imām Aḥmad in (Al-Musnad) 3/428 (15530), 3/444 (15666), and Al-Ḥākim in (Al-Mustadrak) 2/8 and he said: The chain of transmitters is Ṣaḥīḥ and Adh-Dhahabī agreed with him.

Al-Haythamī said in (Majma' az-Zawā'id) 4/73: It was narrated by Aḥmad and Aṭ-Ṭabarānī, and their men are the men of Aṣ-Ṣaḥīḥ.

Al-Kaṭṭābī said ((Ma'lim as-Sunan)) 3/53: The broker is non-Arab, and many of those who dealt with buying and selling were non-Arabs, and they received this name from them, so the Messenger of Allah (P.B.U.H), changed it to trade, which is one of the Arabic names.

Narrated by Abū Dāwūd, Book of Sales, Chapter on trade mixed with swearing and idle talk (3326). And An-Nasā'ī, Book of Oaths, Chapter on Swearing and Lying for Those Who Do Not Believe in the Oath in His Heart, Chapter on Idle talk and Lying 7/14-15, and Ibn Mājah Book of Trades, Chapter on Al-Tawqī in Trade (5145), and Imām Ahmad in ((Al-Musnad)) 4/6 (16134) Al-Bukharī in (At-Tārīkh al-Kabīr) 7/144, Al-Ḥāmidī in (Musnad) 1/208 (438), and Ibn Al-Jārūd in ((Al-Muntaqā)) see (Ghawth Al-Makdūd) 2/152 (557), and Al-Ṭabarānī In ((Al-Mu'jam al-Kabīr)) 18/354-358 (903-920), and Al-Ḥākim in ((Al-Mustadrak)) 2/5-z. In addition, he said: The chain of transmitters is Ṣaḥīḥ, but they did not record it and Adh-Dhahabī agreed with him, all of them narrated it from chains of transmission on the authority of Abū Wael on the authority of Qays. They narrated it in a similar manner.

- (1) [611] **The assessment of the reliability of the chain of transmitters:**

its chain of transmitters includes Mūsa ibn 'Umayr who is Matrūk, and Abū Ḥatīm denied it, and Muḥammad ibn Al-Ḥasan ibn Bishr was not mentioned with Jarḥ or Ta'dīl.

And the Ḥadīth, I did not find anyone who reported it from the Ḥadīth of Abū Umāmah, and see the following Ḥadīth.

And the Messenger of Allah (P.B.U.H) said:

“Nine-tenths of provisions are to be found in trade,. while the remaining part is found in livestock.”

[612] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed us: Zifrān ibn Al-Ḥasan narrated to us: Abū ‘Īsā Muḥammad ibn ‘Alī ibn Al-Ḥusayn al-Baghdādī narrated to us: Abū Muḥammad Ja‘far ibn ‘Anbasah ibn ‘Umar Al-Kufī narrated to us: ‘Umar ibn Ja‘far from the tribe of Banū ‘Abdul Dar narrated to us: Ibn Jurayj narrated to us, on the authority of ‘Aṭā’, that ibn ‘Abbās reported the Messenger of Allah (P.B.U.H) as saying:

“O people of Quraysh, do not allow your slaves to dominate trade, as the blessings are in trade, and its owner will never become poor, except for a merchant who takes vain .and false oaths.” ⁽¹⁾

[613] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed us: Aḥmad ibn Ibrāhīm ibn Shādhān narrated to us: ‘Umar ibn Aḥmad al-Qaṭṭān informed us: Muḥammad ibn Ismā‘īl al-Ḥamānī narrated to us: Wakī‘ narrated to us: Sufyān narrated to us, on the authority of ‘Umar ibn Qays, on the authority of ‘Aṣim ibn Abī an-Najūd that Abū Wā‘il said:

“One Dirham earned through trade is more beneficial. to me than ten Dirhams given in charity.”⁽²⁾

(1) [612] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is weak. It includes Ja‘far ibn ‘Anbasah and ‘Umar ibn Ḥafṣ, both are unknown. It includes those whom neither Jarḥ nor Ta‘dīl was found about them.

The authentication of Ḥadīth:

Ibn Al-A‘rabī reported it in ((Al-Mu‘jam)) 6/412 (1261) on the authority of Ja‘far ibn Anbasah. Al-Muṭaqā‘ Al-Hindī attributed it in ((Kanz Al-‘Ummāl)) 4/33 (9358), 4/128 (9874) to Al-Daylamī in his (Musnad), and Ibn An-Najjār and he said: It contains Mindal.

Al-Daylamī reported it in (Musnad Al-Firdaws) 5/287 (8205) from the Ḥadīth of Ibn ‘Abbās.

(2) [613] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is Ḥasan, including Muḥammad ibn Ismā‘īl al-Ḥasanī and ‘Aṣim ibn Abī al-Najūd, both are Ṣadūq.

The authentication of Ḥadīth:

Abū Bakr ibn Abī Shaybah reported it in ((Al-Muṣannaf)) 7/556 (22500), and Al-Khallāl in ((Al-Ḥath ‘Alā at-Tijārah)) (p. 65) (40), on the authority of Muḥammad ibn Ibrāhīm ibn Mahdī, both of them on the authority of Wakī‘.

It was reported by Al-Khallāl in ((Al-Ḥath ‘Alā at-Tijārah)) (p. 64) (37), and Ibn Abī Al-Dunyā in ((Iṣlāḥ Al-Māl)) (p. 252) (225) Both of them are from the route of Abdul Raḥmān ibn Mahdī.

[614] ‘Abdullah ibn Hāmid informed us: Muḥammad ibn Ja‘far informed us: ‘Alī ibn Ḥarb narrated to us: ibn Fudayl narrated to us: Al-A‘mash, on the authority of Ibrāhīm that ‘Aishah (may Allah be pleased with here) reported the Messenger of Allah (P.B.U.H) as saying:

“The most enjoyable things. a person experiences are the fruits of their own labor, .and their children are a part of what they have earned.”⁽¹⁾

It was reported by Al-Khallāl in ((Al-Hath Al-Tijārah)) (p. 65) (39) via Ibn Al-Mubārak, both of them on the authority of Sufyan ath-Thawrī.

(1) [614] The assessment of the reliability of the chain of transmitters:

The compiler’s Sheikh was not mentioned with Jarh or Ta‘dīl and Muḥammad ibn Faḍīl is Ṣaḍūq, accused of Shiism, and Ibrāhīm did not hear from ‘Ā’ishah, and it is Ma‘lūl (defected) with contradiction, as it was narrated from Ṣaḥīḥ routes, on the authority of Al-A‘mash on the authority of Ibrāhīm, on the authority of Al-Aswad, on the authority of ‘Ā’ishah.

The authentication of Ḥadīth:

Narrated by An-Nasā‘ī, Book of Sales, Chapter on Encouragement to Earn 7/241, via Al-Faḍl ibn Mūsā and ‘Amr ibn Sa‘īd. It was narrated by Ibn Mājah, Book of Trade, Chapter on Encouraging Earnings (2137), and Imām Aḥmad in ((Al-Musnad)) 6/42 (24148), and Ibn Abī Shaybah in ((Al-Muṣannaf)) 13/121 (37208), and Ishāq ibn Rahawayh in ((Musnad)) 3/848 (1507), Al-Ramherzi in ((Al-Muḥdith Al-Faṣīl)) (p. 327) (232), and Al-Bayhaqī in ((Al-Sunan Al-Kubrā)) 7/480, all of them narrated it from Abū Mu‘āwiyah.

It was reported by Imām Aḥmad, Ishāq ibn Rahawayh and Al-Bayhaqī - in the previous places - and Al-Baghawī in ((Sharḥ as-Sunnah)) 9/329 (2398), all of them from the way of Ya‘lā ibn ‘Ubayd.

It was reported by Imām Aḥmad in ((Al-Musnad)) 6/220 (25845), and Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Ihsān)) 10/73 (4260), both of them are via Shurayk, all of them on the authority of Al-A‘mash, on the authority of Ibrāhīm Al-Nakh‘ī, on the authority of Al-Aswad ibn Yazīd, on the authority of Aishah.

This is an Ṣaḥīḥ chain of transmitters.

Narrated by Abū Dāwūd, Book of Sales, chapter on a man eating from his son’s money (3528), An-Nasā‘ī 7/240-241, and Imām Aḥmad in ((Al-Musnad)) 6/36 (24032), 6/41 (24135), 6/127 (24951), 6/193 (25611), 6/201 (25694), 6/220 (25845), Al-Dārimī in ((As-Sunan)) (2579), and Ibn Hibbān in his ((Ṣaḥīḥ)) 10/72 (4259), And al-Ḥākim in ((Al-Mustadrak)) 2/53, all of them narrated it from the route of Ibrāhīm Al-Nakh‘ī.

Narrated by Abū Dāwūd (3529), Imām Aḥmad 6/202 (25668), Al-Ṭayālīsī in ((Musnad)) (p. 221) (1580), Ibn Abī Shaybah in ((Al-Muṣannaf)) 13/121 (37208), and Ishāq ibn Rahawayh in ((Musnad)) 3/950 (1655, 1656), and al-Ḥākim in ((Al-Mustadrak)) 2/53 and he said: This Ḥadīth is Ṣaḥīḥ according to the conditions of the two Sheikhs, however, they did not record it, all of them narrated from the route of al-Ḥākim ibn Qutaybah.

Al-Tirmidhī narrated it in the Book of Rulings, in the chapter on what came about the father taking from his son’s money (1358) and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ. Similarly, it

Sa'īd ibn 'Umayr said: The Prophet (P.B.U.H) was asked about the best type of earning. He replied, "A man's work with his own hands .and any transaction that is free from cheating or deception."

[615] Ibn Fanjawayh informed us: Aḥmad ibn Muḥammad ibn Ishāq narrated to us: Ḥamīd ibn Shu'ayb narrated to us: Surayj ibn Yūnus narrated to us: Sa'īd ibn Khaytham narrated to us: Muḥammad ibn Khālīd

Aḍ-Ḍabbī narrated to us: Ibrāhīm An-Nakh'ī passed by a woman from Murad tribe, while she was spinning at her door, then he said: "O Umm Bakr, haven't you grown old? Isn't it time to stop doing this?" She replied, "How can I stop when I heard . 'Alī (may Allah be pleased with him) saying that it is one of the best ways to earn a living?" ⁽¹⁾

Allah Almighty said next

{And of what We have produced for you from the earth},

refers to the grains and fruits, which are the provisions that are subject to Zakaat (obligatory almsgiving).

was narrated in ((Tuḥfat al-Ashraf)) by al-Muzzī 12/445 (17992), "Tuḥfat al-Awadhi" by al-Mubarakfūrī 4/592 he said: This Ḥadīth Ḥasan.

It was also reported by Imām Ahmad in ((al-Musnad)) 6/173 (25400), and Ibn Abī Shaybah in ((al-Muṣannaf)) 13/122 (37209), all of them reported it from the way of Al-A'mash, all of them on the authority of 'Imārah ibn 'Umayr, on the authority of his aunt, and in some narrations on the authority of His mother, on the authority of Aishah, according to him.

Ibn Abī Hātim said in ((Al-Ilal)) 1/465: I asked my father and Abū Zara'a about a Ḥadīth narrated by Wakī' and Al-Faḍl ibn Mūsá, on the authority of Al-A'mash, on the authority of Ibrāhīm, on the authority of Al-Aswad, on the authority of 'Ā'ishah ... and it is narrated on the authority of 'Imārah, on the authority of his aunt, on the authority of 'Ā'ishah, On the authority of the Prophet (P.B.U.H). My father said: I suspect 'Imārah and I hope that they are both Ṣaḥīḥ.

And see ((Al-Talkhīs Al-Kabīr)) by Ibn Hajar 4/9.

- (1) [615] The assessment of the reliability of the chain of transmitters:

The compiler's sheikh has many Munkar Ḥadīths. Also, it contains 'Umm Bakr, whom I could not find her biography.

The authentication of Ḥadīth:

It was reported by Ibn Abī Hātim in (Tafsīr al-Qur'ān al-'Aẓīm) 2/526 (2791) via Muḥammad ibn 'Abbād Al-Kūfī. He said: Sa'īd ibn

Khathiyam narrated to us about it, in a similar manner.

[616]Al-Imam Abū Al-Ḥasan Muḥammad ibn ‘Alī ibn Sahl al-Māsarjisī narrated to us: Abū Ḥātim Makkī ibn Abdān at-Tamīmī informed us: Abū al-Azhar narrated to us: Rawḥ ibn ‘Ubādah narrated to us: Zakariyyā ibn Ishāq narrated to us: ‘Umar ibn Dinar informed me that he heard Jābir ibn ‘Abdullah saying: Allah’s Messenger (P.B.U.H) visited Umm Ma’bad’s orchard and said: Umm Ma’bad.

“He who has planted this tree, is he a Muslim or a non-Muslim? She said: Of course, he is a Muslim, whereupon he (the Holy Prophet) said: *any Muslim who plants a tree from which humans, animals, or birds benefit will be rewarded with charity on the Day of Resurrection.*”⁽¹⁾

(1) [616] The assessment of the reliability of the chain of transmitters:

The compiler sheikh, I did not find any Jarḥ or Ta’dil about him, and the Ḥadīth was narrated from an Ṣaḥīḥ way on the authority of Rawḥ.

The authentication of Ḥadīth:

Narrated by Muslim, book of al-Mūsaqāh (Sharecropping), Chapter on the virtue of sowing and planting (10/1552), on the authority of Aḥmad ibn Sa‘īd ibn Ibrāhīm, who said: Rawḥ ibn ‘Ubādah narrated to us about it.

Abū Mas‘ūd ad-Dimashqī said: This is also the chain of transmitters according to Abū al-Azhar - meaning - on the authority of Rawḥ ibn ‘Ubādah, on the authority of Zakariyyā, on the authority of ‘Amr, on the authority of Jābir, and the famous one on the authority of Zakariyyā, on the authority of Abū az-Zubayr, not on the authority of ‘Amr ibn Dinār.

See: (Al-Mu‘allim Bi Fawā’id Muslim) by Al-Mazarī 2/182

Al-Nawawī transmitted in ((Sharḥ Ṣaḥīḥ Muslim)) 10/214, on the authority of Abū Mas‘ūd that he said: Thus, ‘Amr ibn Dinar, who is known in it as Abū Az-Zubayr on the authority of Jābir, occurred in Muslim’s transcription of this Ḥadīth: ‘Amr ibn Dinār. However, it is known in it Abū Az-Zubayr on the authority of Jābir.

I said: Al-Thalabī’s narration of this Ḥadīth from this route proves the authenticity of what is in Muslim’s copies, and then I did not find the narration of Zakariyyā ibn Ishāq, on the authority of Abī Az-Zubayr, so the Ḥadīth is Ṣaḥīḥ from this route.

It was narrated by Muslim, Book of Al-Mūsaqah, Chapter on the virtue of sowing and planting (8/1552), Ibn Hibbān in his ((Ṣaḥīḥ)) as in Al-Ihsān 8/154 (3368), and Abū Ṭālib al-‘Āṣharī in ((A part containing thirty-three Ḥadīths)) (p. 63) (27), and Al-Bayhaqī in ((Al-Sunan Al-Kubra)) 6/138, all of them narrated it from the path of Al-Layth ibn Sa‘d.

It was transmitted by Muslim, Kitāb al-Mūsaqah, Chapter on the virtue of sowing and planting (9/1552), Ibn Hibbān in his ((Ṣaḥīḥ)) 8/154 (3369), and Abū Ya‘lā in ((Musnad)) 4/170 (2245) all of them via Ibn Jurayj.

It was reported by Al-Ḥumaydī in ((Musnad)) 2/536 (1274), and Al-Aṣbahānī in ((Al-Targhīb wa’l-Tarhīb)) 1/265 (414) both of them are from Sufyan ibn Uyaynah, all of them on the authority of Abī Al-Zubayr.

[617] Ibn Fanjawayh informed me: Mūsa ibn Muḥammad ibn ‘Alī narrated to us: Mūsa ibn Hārūn al-Hammāl narrated to us: Muṣ‘ab ibn ‘Abdullah narrated to us: Hishām ibn ‘Abdullah ibn ‘Ikrimah narrated to us, Hishām ibn ‘Urwah, on the authority of his father, that ‘Aishah (may Allah be pleased with her) reported the Messenger of Allah (P.B.U.H) as saying:

“Seek provision under the ground.”⁽¹⁾

Narrated by Muslim, book of Sharecropping, Chapter on the virtue of sowing and planting (7/1552), Abū Ya‘lā in ((Musnad)) 4/149 (2213), and Al-Bayhaqī in ((Al-Sunan Al-Kubrā)) 6/137, all of them from the path of ‘Aṭā’.

Narrated by Muslim, book of al-Mūsaqah, Chapter on the virtue of sowing and planting (11/1552), and Imām Aḥmad in ((Al-Musnad)) 3/391 (15201), 6/362 (27043), 6/420 (27361), and Al-Ṭayalisi in ((Musnad) (p. 244) (1775), Abd Al-Razzāq in ((Al-Muṣannaf)) 10/456 (19690), Ibn Abi ‘Aṣim in ((Al-‘Aḥad and Al-Mathānī)) 6/103 (3319), and Al-Dārimī in ((Al-Sunan)) (2652) And Ibn Sa‘d in ((aṭ-Tabaqāt al-Kubrā)) 8/458, and Abū ‘Awānah in ((al-Musnad)) 3/331-332 (5193-5199), and al-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 25/100-101 (260-264), and Al-Bayhaqī in ((Shu‘b Al-Iman)) 3/264 (3497), and Al-Baghawī in ((Sharḥ as-Sunnah)) 6/150 (1652), all of them narrated it from paths on the authority of Al-A‘mash, on the authority of Abī Sufyan, on the authority of Jābir in a similar manner. And it occurred in some of the paths: on the authority of Al-A‘mash, on the authority of Abū Sufyan, on the authority of Jābir, on the authority of Umm Mubashir, on the authority of the Prophet (P.B.U.H).

- (1) [617] **The assessment of the reliability of the chain of transmitters:** The compiler’s sheikh narrated many Munkar Ḥadīths. It also includes Hishām ibn ‘Abdullah, Ibn Hibbān graded it weak. And Mūsā ibn Muḥammad ibn ‘Alī, I could not find any biography for him.

The authentication of Ḥadīth:

Aṭ-Ṭabarānī reported it in ((Al-Mu‘jam al-Awsat)) 8/101 (8097), on the authority of Mūsā ibn Hārūn, with it. And he said: No one narrated this Ḥadīth on the authority of Hishām ibn ‘Urwah except Hishām ibn ‘Abdullah ibn ‘Ikrimah.

It was reported by Abū Ya‘lā in ((Musnad)) 7/347 (4384), and Aṭ-Ṭabarānī in ((Al-Mu‘jam al-Awsat)) 1/274 (895), on the authority of Aḥmad ibn Yaḥyā Al-Ḥalawānī. Abū Nu‘aym Al-Aṣbahānī in ((Dhikr Akhbār Isfahan)) 2/313 via Mūsā ibn Hārūn ibn Sa‘īd. Al-Bayhaqī reported it in ((Ahlul Imān)) 2/87 (1233-1235) via Abū Umayyah Aṭ-Tarsūsī, Bahlūl Al-Anbārī and Ṣāliḥ ibn Muḥammad. So did Al-Quḍā‘ī in ((Musnad Ash-Shihāb)) 1/404 (694, 695), and Bībī Bint ‘Abd Aṣ-Ṣamad Al-Harthamiyah in her ((Juz’)) (pg. 29) (1) both of them are from ‘Abdullah ibn Muḥammad Al-Baghawī, all of them on the authority of Muṣ‘ab ibn ‘Abdullah, By the way Ibn Ṭāhir al-Maqdisī said: This Ḥadīth has no basis from the Ḥadīth of the Messenger of Allah (P.B.U.H), nor from the Ḥadīth of ‘Ā’ishah... and it is part of the words of ‘Urwah. Abū ‘Abdul Raḥmān an-Nasā‘ī said: This Ḥadīth is Munkar, and it was narrated from the words of ‘Urwah. See: ((Al-‘Ilal al-Mutanāhiyah)) by Ibn Al-Jawzī 2/113.

Al-Haythamī said in ((Majma‘ Az-Zawā‘id)) 4/63: It includes Hishām ibn ‘Abdullah, Ibn Hibbān graded it weak.

[618] Ibn Fanjawayh informed me: Mūsa ibn Muḥammad ibn ‘Alī ibn ‘Abdullah narrated to us: Muḥammad ibn ‘Uthmān ibn Abī Shaybah narrated to us: Yaḥyá ibn ‘Abdul Ḥamīd narrated to us: Yaḥyá ibn ‘Abdul Ḥamīd narrated to us: I heard Ja‘far ibn Sulaymān: Mālik ibn Dinār said: I read in the Torah:

That those who earn their livelihood through their own labor or work are blessed and happy. ⁽¹⁾

As for Allah’s the Almighty statement:

{Do not pick out worthless things for donation}.

The verse has variations in its recitation.

Ibn Mas‘ūd: recited it as “Wala Ta’mamu” with a Ḥamzah, while Ibn ‘Abbaas read it as “Wala Tuyamamu” with a Ḍammah on the Tā’ and a Kasrah on the Mīm, which signifies

“do not aim at.”

Al-Būṣayrī said in ((Itḥaf Al-Khayrah Al-Mahrah)) 3/269 (2719/3): Hishām ibn ‘Abdullah is weak.

It was also reported by Abū Nu‘aym in ((Dhikr Akhbār Isfahān)) 2/243, on the authority of Abū Bakr Muḥammad ibn Ja‘far ibn Yūsuf.

He said: Narrated to us Muḥammad ibn Aḥmad ibn Rāshid ibn Ma‘dān, he said: Narrated to us Abū Al-Sā‘ib Salam ibn Junādah, he said: Abū ‘Usāmah narrated to us on the authority of Hishām ibn ‘Urwah in a similar manner.

This is a chain of transmitters whose men are trustworthy, except for Sheikh Abū Nu‘aym, in which I did not find any Jarḥ or Ta‘dīl. Abū Nu‘aym translated for him in ((Dhikr Akhbār Isfahan)) 2/293, and he said: He died before fifty - meaning: three hundred - a lot of Ḥadīth he used to hear until he died, may Allah have mercy on him.

- (1) [618] **The assessment of the reliability of the chain of transmitters:** The compiler’s sheikh narrated a lot of Matrūk Ḥadīths, including Mūsá ibn Muḥammad ibn ‘Alī, I could not find any translation for him, and Muḥammad ibn Abī Shaybah and al-Hamānī memorizers but they were disputable, and the tradition has another route through a Ḥasan chain of transmitters.

The authentication of Ḥadīth:

Ibn Abī Al-Dunyā reported it in ((Iṣlāh Al-Māl)) (p. 292) (310) on the authority of Hārūn ibn ‘Abdullah, he said: Sayyār ibn Ḥātim narrated to us, he said: Ja‘far ibn Sulaymān narrated to us about it in a similar manner.

This chain of transmitters is Ḥasan. It includes Sayyār ibn Ḥātim, Ṣadūq Yahim.

Ibn Kathīr recited it as “Wala Tayamamoo” with aTashdīd (duplication) on the Tā’ and a Fat-ḥah on it in this position, bringing back the dropped letter .and making Idgham,.

as there are originally two Ta’s: one for the second person and one for the verb.

Other reciters red it as “Wala Tayamamoo” with Takhfeef and a Fathḥah on the Tā’

All of these recitations convey the same meaning,. implying the act of aiming for or heading towards something.

In the context of the verse, the message is not to choose worthless or low-quality items for donation but to select valuable and suitable items for charity.

Maymūn ibn Qays al-A’shā composed in this regard:

I headed for Qays .and there are many

Lands away from it I can go

[619] ‘Abdullah ibn Ḥamīd al-Aṣḥabānī informed us: Muḥammad ibn Ismā‘īl al-Fārisī narrated to us: Aḥmad ibn Mūsa al-Ḥammār narrated to us: ‘Umar ibn Ḥammād ibn Ṭalḥah narrated to us: Asbāt ibn Nasr narrated to us, on the authority of as-Suddī , on the authority of ‘Adī ibn Thābit, that al-Barā’ said:

This verse was revealed about the Anṣār, who used to collect ripe date branches from their gardens .and hang them on a rope between two pillars in the Masjid of the Messenger of Allah (PBUH)

The poor emigrant Companions would eat from these dates. However, some of the Anṣār added a lesser type of dates in between the ripe-date branches, thinking it was permissible. Allah Almighty .revealed this verse in response to those who did this, indicating .that they should not mix lesser-quality items with what they donated. ⁽¹⁾

(1) [619] **The assessment of the reliability of the chain of transmitters:**

Neither Jarḥ nor Ta’dīl was found about the sheikh’s compiler.

And Asbāt, he is Ṣadūq Yukhtī’. As-Suddī: Ṣadūq Yahim. Moreover and he was accused of being a Shiite. In additon, this Ḥadīth was narrated through another Ṣaḥīḥ way, on the authority of As-Suddī, on the authority of Abū Mālīk, on the authority of Al-Barā’.

The authentication of Ḥadīth:

[620] Ibn Ḥamīd informed us: Ibn Shādhān informed us: Jī'awayah narrated to us: Ṣāliḥ narrated to us: ibn Marwān narrated to us, on the authority of Muḥammad ibn As-Sā'b, on the authority of Bāzān, that ibn 'Quoted the Messenger of Allah (P.B.U.H) as saying regarding this verse:

“Allah has another righty in your property, so give Allah’s right in your property.”

People used to bring their charities to the people of Aṣ-Ṣuffah, who would keep them in the mosque. When these charities were collected, the Messenger of Allah (PBUH) would distribute them among the needy.

On one occasion, a man brought a bunch of rotten .and shriveled dates and placed them among the charity.

After the people had left the mosque, the Messenger of Allah (PBUH) saw this and asked

‘why someone had brought such poor-quality dates’

They replied that they did not know.

It was narrated on the authority of Ath-Tha‘labī: Al-Wāḥidī in ((Asbāb an-Nuzūl)) (p. 88) Al-Ruwaynī reported it in his ((Musnad)) 1/258 (384) on the authority of Muḥammad ibn Ishāq. Aṭ-Ṭabarī reported it in ((Jāmi‘ al-Bayān)) 3/82, on the authority of Mūsā ibn Hārūn. Al-Ḥākim narrated it in ((Al-Mustadrak)), and he said: This is an Ṣaḥīḥ Ḥadīth according to the criterion of Muslim, and they did not record it 2/313 from the route of Aḥmad ibn Muḥammad ibn Naṣr, all of them reported it on the authority of ‘Amr ibn Ḥammād ibn Ṭalḥah in a similar manner.

It was narrated by Ibn Mājah, The Book of Zakat, Chapter on the Prohibition of Giving out the Evil of One’s Money in Charity (1822), and aṭ-Ṭabarī in ((Jāmi‘ al-Bayān)) 3/82, both of them from the route of ‘Amr ibn Muhammad al-‘Anqazī, on the authority of Asbāt in a similar mannner.

Al-Būṣayrī said in ((Miṣbāḥ al-Zujājah)) 1/319 (655): This chain of transmitters is Ṣaḥīḥ and its men are trustworthy.

It was narrated by Al-Tirmidhī in the interpretation, chapter and from Surat Al-Baqarah (2987), and he said: The Ḥadīth is Ḥasan Gharīb. Ibn Abī Hātim in ((Tafsīr al-Qur‘ān al-‘Aẓīm)) 2/528, and ‘Abd ibn Ḥumayd in his ((Tafsīr)) as attributed to him by Ibn Ḥajar in (Al-‘Ujāb fī Bayān al-Asbāb)) 1/623, all of them narrated it from the path of ‘Ubaydullah ibn Mūsā.

It was narrated by Aṭ-Ṭabarī in ((Jāmi al-Bayān)) 3/82, and An-Naḥās in ((Ma‘ānī Al-Qur‘ān)) 1/296, and Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 4/136, all of them from the way of ath-Thawrī, both of them reported it, on the authority of As-Suddī, on the authority of Abī Mālik, on the authority of Al-Barā’ in a similar manner.

This chain of transmitters is Ḥasan by virtue of as-Suddī.

The Messenger of Allah (PBUH) then said, “How bad is the deed of the owner of this”

In some reports,. it is mentioned that he said, “The owner of this charity will eat shriveled .and rotten dates on the Day of Judgment.”

Consequently, the Messenger of Allah (PBUH) ordered that it should be removed. Everyone who saw it commented on how terrible the act of the owner of those rotten .and shriveled dates was. In response, Allah the Almighty sent down the mentioned verse. to emphasize the importance of giving the best in charity.

‘Alī ibn Abī Tālib, al-Ḥasan, Mujāhid and aḍ-Ḍaḥāk

explained that people used to give the worst of their produce .and the filthiest of their property in charity. while keeping the good for themselves. In response to this,. Allah the Almighty sent down the verse: ⁽¹⁾

(1) [620] **The assessment of the reliability of the chain of transmitters:**

It contains Ṣāliḥ ibn Muḥammad, as-Suddī, As-Ṣaghīr, and Al-Kalbī, they are all accused of lying, and the scholars used to call this chain of transmitters the series of lying.

The authentication of Ḥadīth:

The Ḥadīth was mentioned by Ibn Ḥajar in ((Al-‘Ujāb fi Bayān Al-Asbāb)) 1/626 quoting from the compiler, and it was mentioned by Muqātil ibn Sulaymān in his ((His Tafsīr)) 1/142, and Al-Samarqandī in ((Baḥr Al-‘Ulūm)) 1/231.

Ibn Abī Ḥātim reported in ((Tafsīr al-Qur‘ān al-‘Aẓīm)) 2/526 (2790) via Ja‘far ibn Abī Al-Mughīrah, on the authority of Sa‘īd ibn Jubayr, on the authority of Ibn ‘Abbās, he said: The companions of the Messenger of Allah (P.B.U.H) used to buy cheap food and give alms, so Allah sent down upon his Prophet: {O believers! Donate from the best of what you have earned and of what We have produced for you from the earth.....} [Qur‘ān: 2: 267] Al-Suyūṭī attributed it in ((Ad-Durr Al-Manthūr)) 1/611 to Ibn Mardawayh, and Al-Ḍiyā in ((Al-Mukhtārah)). Abū Dāwūd narrated the Book of Zakat, Chapter: What is not permissible of the fruit in charity (1608), An-Nasā‘ī, Book of Zakat, Chapter: The Almighty’s saying: {Do not pick out worthless things for donation...} [Qur‘ān: 2: 267] (5/43), and Ibn Mājah, Book of Zakat, Chapter of the prohibition to give out the evil of one’s wealth in charity (1821), Imām Ahmad in ((Al-Musnad)) 6/23 (23976), Aṭ-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 18/55 (99), and Al-Ḥākim in ((Al-Mustadrak)) and he said: The chain of transmitters is Ṣaḥīḥ, but they did not record it 2/ 313, all of them related it from the route of Ṣāliḥ ibn Abī ‘Urayb, on the authority of Kathīr ibn Murrah, on the authority of ‘Awfībn Mālik who said: The Messenger of Allah (P.B.U.H) entered upon us with a stick in his hand, and a man among us hung a handkerchief, so he stabbed the stick in that cluster, and said: ((If the owner of this charity wills, he will give in charity better than this)). And he said: “The owner of this charity will eat shriveled and rotten dates on the Day of Judgment.” This version narrated by Abū Dāwūd. And they do not believe that this story

{Do not pick out worthless things for donation}.

This means that people should not seek out the bad parts of their property, such as shriveled dates, rotten grains, or fake coins, to give in charity.

As for Allah's statement:

{Which you yourselves would only accept with closed eyes}, referring to the bad dates.

{Save if you close your eyes and tolerate therein}.

In other words, people would only accept these bad items with their eyes closed, indicating their low quality.

Unless someone could tolerate such items, they shouldn't offer them in charity.

The term "An" is used here in place of the accusative case, signifying an exception, meaning,

"Except if you close your eyes therein."

Some recitations and scholars have variations in pronunciation,

While al-Ḥasan recited it with Faṭḥah of Tā' and Kasrah of Meem, they are two tongues: Ghamaḍ, Yaghmiḍ and Yaghmuḍ.

However, Qatādah recited it: (tughamidhu fih), derived from at-Taghmiḍ.

Abū Mijlaz .recited it (tughamadhu fih) with Ḍammah of Tā' and Faṭḥah of Meem, that is: Except if it was digested for you. Others recited it: {Tughmiḍu}.

Ighmāḍ means lowering the gaze and adhering one eyelid to the other.

In the poem by Ru'bah, the phrase

"It prevented my eyes to close"

refers to permission and concession.

The term "Ighmaḍ." is commonly used to describe any waiver or neglect in various contexts, including sales and other transactions.

It signifies a willingness to overlook or tolerate something unpleasant or undesirable.

was a reason for the revelation of the Almighty's saying: {Do not pick out worthless things for donation....} [Qur'ān 2: 267]

At-Tarmah mentioned that some people are not willing to give up the “witr,”

However, others are content with sleeping. instead of engaging in that prayer.

The statements of

‘Alī ibn Abī Ṭālib and al-Brā’ ibn ‘Āzib

suggest that the verse means that if you had a right to receive something from someone, but they offered you less than what you had given them,. you would not agree to it unless you demanded more to make up the difference.

This interpretation is in line. with the narration from al-‘Awfee as reported by ibn ‘Abbās.

Al-Walibī further explained that if you were offered such an item, you would only accept it. if you were willing to tolerate the deficiency in its quality.

Al-Ḥasan and Qatādah added that if you found such an item for sale in the market, you would not accept it at the same price as a good one, .as you would expect a lower price due to its lesser quality.

al-Brā’ also reported that if it were presented to you as a gift, you would be reluctant to accept it due to its inferior quality.

Certainly,. Allah is much richer than you, and He is in no need of this money.

Therefore, do not give for His sake what you would dislike for yourselves.

This highlights that Allah does not require your charity, and you should offer what you would willingly accept for yourself.

Allah’s statement that the owner of the two shares is a partner of the owner of the capital means that if the capital is good, both parties share in its goodness.

However, if the entire capital is of poor quality, there is no blame on the recipient for giving the inferior portion, as it is obligatory for them unless they choose to give it willingly.

This signifies that charity is not meant to burden the giver but to help those in need.

Indeed, {and know that Allah is Self-Sufficient, Praiseworthy}.

Means that while Allah Almighty commands you to give the purest of your wealth in charity, He is completely self-sufficient and does not rely on your charity.

Furthermore, Allah is {Praiseworthy}

in all His actions, and His wisdom in prescribing charity is commendable.

[621] Shu‘ayb ibn Fanjawayh and ‘Abdullah ibn Ḥamīd informed us: Makkī ibn ‘Abdān informed us: Aḥmad ibn Al-Azhar narrated to us: Rawḥ ibn ‘Ubādah narrated to us: Ibn Abī Dhi’b narrated to us: Ma’bad ibn Munqidh narrated to us that Abū Shurayḥ, al-Ka’bī, the companion of the Messenger of Allah (P.B.U.H), said:

If you find me giving away. the worst I have in charity, .consider me insane
(1)

Qur’ān 2: 268 #

Allah the Exalted and Glorified said:

{The Devil threatens you with ‘the prospect of’ poverty},

which means that Satan threatens you with poverty.

The letter “Bā’ “ was omitted.

This is similar to what the poet composed:

“I ordered you to do good, so do what you are ordered to do,

As I have left you a man of wealth and property”

It is also said, “I promised him good, and I promised him evil.”

Allah, the Almighty, has promised good in the verse:

{Allah has promised you ‘believers’ Abundant spoils, which you will gain, so He hastened this ‘truce for you’} [28:20]

In addition, He Almighty said concerning evil:

{It is ‘the Fire with which Allah has threatened those who disbelieve. What an evil destination!’} [22:72]

If good or evil were not explicitly mentioned,

(1) [621] The assessment of the reliability of the chain of transmitters: The compiler’s sheikh was not mentioned with any Jarḥ or Ta’dil, and there are those whom I could not find a biography. The authentication of Ḥadīth: I did not find anyone who reported it.

“Wa’ada”. is used to denote good, and “Aw’ada”. is used to signify evil.

As Abu ‘Amr cited:

**“Would I promise him or warned him,
I will break my warning and keep my promise.”**

Poverty means a lack of funds and financial hardship.

It has two terms: “Al-Faqr”. and “al-Fuqr,” .similar to “Aḍ-Ḍha’f” and “Aḍ-Ḍu’f.”

It is derived from the concept of the break of the vertebra.

For example,

“Rajul Faqīr “ and “ Faqīr “ mean having broken the vertebrae of the back.

The poet composed:

**“If she quarrels with me
I will do the same with her
As I am not heart-broken.”**

The commentary of the verse:

Satan threatens you with poverty and says to the one of you to hold on to whatever you have and refrain from spending it in

Allah’s pleasure” suggests that Satan tries to deter people from being charitable and spending their wealth in the path of Allah by making them fear poverty and encouraging them to hoard their possessions.

As for His statement:**{And bids you to the shameful deed of stinginess}**, it means that Satan discourages people from .giving to charity, causing them to be miserly and stingy.

In doing so, Satan encourages evil deeds, sins, indulgence in prohibited activities, and immoral conduct.

It’s worth noting that Muqātil and Al-Kalbī stated the term “ al-Faḥīshah “ usually refers to immorality, specifically fornication, but in this verse, it takes a broader meaning, including stinginess and miserliness as well.

{while Allah promises you},

Indeed, Allah’s promise includes inspiration and revelation, which are a source of guidance and forgiveness for the believers.

His promise also entails forgiveness for their sins and abundant bounties and provisions from Him.

{forgiveness}, for your sins,
{and ‘great’ bounties from Him},

Allah, in His infinite generosity and knowledge, bestows these blessings upon His servants. It is a reminder that when you spend out of your sustenance in acts of charity, Allah pours His bounty upon you as a reward for your generosity and obedience.

{And Allah is All-Bountiful, All-Knowing}.

It is said: it was written in the Torah: My slave, spend out of my sustenance, I will pour on you out of my Bounty.

Qur’ān 2: 269 #

Allah the Exalted and Glorified said:

{Allah grants wisdom to whoever He wills},

As-Suddī said: al-Ḥikmah is meant here for prophethood. According to ibn ‘Abbās, Qatādah and ‘Abū al-‘Aliyah

Stated

The term “al-Hikmah” in this context refers to wisdom and knowledge, specifically the deep understanding and comprehension of the Qur’ān.

This includes understanding the abrogating and abrogated verses, distinguishing between what is clear and what is not, recognizing what is permissible and what is prohibited, and grasping the parables and lessons conveyed within the Qur’ān.

This wisdom and knowledge are not limited to mere information but encompass a profound understanding of the Qur’ān’s teachings and messages.

Ad-Ḍaḥaak’s perspective emphasizes the importance of understanding the Qur’ān and its various aspects.

He mentions that the Qur’ān contains 109 verses that abrogate or are abrogated, and around 1,000 verses that deal with the lawful and the unlawful.

A believer should strive to learn and comprehend these aspects of the Qur’ān to have a deeper understanding of its teachings.

He also warns against misinterpretations,, highlighting the tragic incident of the people of Nahrwaan who misinterpreted Quranic verses of the Qur’ān about the people of Kiblah, however, they were revealed in the People of the Books. and caused conflict and shed blood.

Aḍ-Ḍaḥāk encourages holding firmly to the Qur’ān, especially by studying the occasions of revelation, as this can help prevent misunderstandings and disputes while allowing for the Qur’ān’s beneficial application in one’s life.

Different scholars and commentators have provided various interpretations of the term “wisdom” mentioned in the verse. Here are the different perspectives:

Mujāhid: He interprets “wisdom” as referring to the Qur’ān, knowledge, and understanding.

Ibn Abī Najīḥ: According to him, «wisdom» means doing what is right in speech and actions.

Ibn Zayd.: He defines “wisdom”. as having a sound mind or intellect.

Ibn al-Mu‘aafá’: This interpretation encompasses both words and actions that the mind deems to be correct.

Ibrāhīm He equates “wisdom” with understanding.

‘Atā’: “Wisdom”. is seen as knowledge about Allah.

According to Rabī’, “wisdom” means God-fearing or piety.

[622] I heard Abū al-Qāsim ibn Ḥabīb saying: I heard Manṣūr ibn ‘Abdullah al-Aṣḥabānī saying: I heard ‘Umar ibn Wasīl al-Anbarī saying: I heard Sahl ibn ‘Abdullah at-Tustārī saying: Al-Ḥikmah refers to as-Sunnah. ⁽¹⁾

Some scholars: They suggested that “wisdom” means divine knowledge, indicating that it encompasses a deep understanding of religious and spiritual matters.

Others: “Wisdom” is seen as an ability to provide guidance and direction without relying on reasoning or intellectual deduction.

Abū ‘Uthmān : He explained “wisdom” as the light that enables one to distinguish between the whispers of Satan and the divine inspirations.

(1) [622] *The assessment of the reliability of the chain of transmitters*: The compiler’s sheikh was denied by al-Ḥākim, and there is also ‘Umar al-Anbārī, accused of fabrication.

Some scholars: They view “wisdom” as the process of purifying one’s inner heart, allowing them to reach a state of divine inspiration and closeness to Allah.

Al-Qaasim: He emphasized the importance of controlling one’s thoughts and not being swayed by base desires.

These diverse interpretations reflect the depth and richness of the concept of “wisdom”

[623] I heard Abū ‘Abdul-Raḥman As-Sulamī, saying: I heard Abū Al-Ḥasan al-Maraghī, saying: I heard Abū al-Ḥasan al-Hamadānī saying: I asked Bindār ibn al-Ḥusayn about Allah’s statement:

{Allah grants wisdom to whoever He wills}.

He said: It is to hit the nail on the head. ⁽¹⁾

The term “Al-Hikmah” (wisdom) is explained in various ways:

Bindaar ibn al-Ḥusayn:.

He likened wisdom to “hitting the nail on the head,” indicating the ability to make precise and accurate decisions.

Linguists: They define wisdom as every right decision in both words and deeds, emphasizing that it encompasses the ability to make correct choices.

Derivation: “Hikmah”. is derived from “ Ihkām,” .which means doing something accurately and correctly.

Al-Mufaḍḍal: He described the pinnacle of wisdom as the ability. to guide something to the right path, suggesting that it involves bringing things into alignment with the right course.

It is derived of Hikmah ad-Dabbah that is to bring to the right way.

[624] I heard Muḥammad ibn Al-Ḥusayn saying: I heard Manṣūr ibn ‘Abdullah saying: I heard al-Katānī, saying: Allah Almighty sent Messengers to advice His creatures and He sent down the Books for people to learn them, and He sent down Hikmah to relive their spirits.

(1) [623] The assessment of the reliability of the chain of transmitters: The compiler’s sheikh is weak. It also includes ‘Alī ibn Muḥammad al-Hamadānī: Kadhāb. It was mentioned by Abū Ḥayyān in ((Al-Baḥr al-Muḥīt)) 2/334.

Therefore, the Messenger's role is to call people to fulfill Allah's obligations, the Books are meant to convey His commandments, and wisdom serves as a means to recognize the bountiful nature of Allah's guidance and mercy. ⁽¹⁾

(And whoever is granted wisdom):

Allah Almighty said:

{Allah grants wisdom to whoever He wills}

Implies that those who receive wisdom are blessed with a deep understanding of God's guidance and are entrusted with the responsibility of spreading that wisdom to others.

Some reciters, like Al-Rabī' ibn Khaytham read it as

"Tu'ti al-Ḥikmah," with a Tā' in both words.

Ya'qūb recited it as "Waman Yu'ti" with a Kasrah on the Tā', meaning "and whoever Allah grants him wisdom."

In this case, the Ha' is dropped.

Al-A'mash's recitation was "and whoever Allah gives him."

Others recited it as "Waman Y'uta" with a Faṭḥah on the Tā' in passive form.

{Waman} functions as the nominative case.

It is the subject of the sentence, but the verb that agrees with it is not explicitly mentioned in this verse.

This is common in Arabic grammar, where sometimes the verb is omitted when it can be understood from the context.

And {Al-Ḥikmah} is the predicate of the sentence, describing what Allah grants to whoever He wills, which is wisdom or knowledge.

[625] Ibn Fanjawayh informed me, saying: 'Ubaydullah ibn Muḥammad ibn Shanabah narrated to us: Muḥammad ibn 'Abdullah ibn Sulaymān informed us: Yūsuf ibn Muslim narrated to us: 'Alī ibn Bakkār narrated to us,

(1) [624] The assessment of the reliability of the chain of transmitters: The compiler's sheikh is weak, and Manṣūr ibn 'Abdullah disagreed on, and some of them denied him. It was reported by Al-Sulamī in (Ḥaḡā'iq at-Ta'wīl) (22b-23a).

on the authority of al-Ḥasan ibn Dinar that Al-Ḥasan commented on Allah's statement:

{And whoever is granted wisdom},

it signifies abstinence in the religion of Allah. In other words, it implies a level of piety and righteousness in the context of religion.⁽¹⁾

{And whoever is granted wisdom is certainly blessed with a great privilege. But none will be mindful 'of this' except people of reason}.

That is:

Those who will benefit from the advice are those who have sound minds and good comprehension with which they understand the words of advice and reminder and their implications.

Qu'ān 2: 270 #

Allah Almighty said:

{Whatever charities you give} of what Allah made it obligatory upon you.

{Or vows} Vows made in obedience to Allah are considered obligatory, and one is required to fulfill them. If someone makes a vow to do something for the sake of Allah, they are obligated to fulfill it, and breaking such a vow requires expiation as a means of making amends.

On the other hand, making vows in disobedience to Allah or vowing for evil purposes is not acceptable in Islam. Such vows should not be fulfilled or carried out, and there is no obligation to do so. In these cases, the individual is not compelled to fulfill the vow, and there is no requirement for expiation.

{Whatever charities you give or vows you make are surely known to Allah}

(1) [625] **The assessment of the reliability of the chain of transmitters:** The compiler's sheikh narrated a lot of Munkar narrations. It also includes al-Ḥasan ibn Dinār, who is Matrūk and 'Ubaydullah ibn Shanabah. I did not find any Jarḥ or Ta'dīl about him.

The authentication of Ḥadīth:

It was narrated by Ibn Abī Al-Dunyā in (Al-Warā') (p. 48) (19) on the authority of Salamah ibn Shabīb, he said: 'Alī ibn Bakkār narrated to us about it in a similar manner.

This is a very weak chain of transmitters. Al-Ḥasan ibn Dinār is Matrūk.

And he mentioned it on the authority of Al-Ḥasan: Al-Ḥirī in ((Al-Kifāyah fi At-Tafsīr)) 1/229, Al-Wāḥidī in (Al-Wasīt) 1/383, and Ibn Al-Jawzī in ((Zād Al-Masīr)) 1/324.

This means that Allah is fully aware of one's intentions, actions, and commitments.

The verse uses the singular form "Ya'lamu" instead of the dual form {Ya'lamumaa} to emphasize that Allah's knowledge is comprehensive and all-encompassing. This knowledge covers all individual acts of charity and vows made by people. The verse is a reminder that nothing goes unnoticed by Allah, and He is fully aware of the sincerity and righteousness of one's deeds.

{And whoever commits an evil or sinful deed then blame it on an innocent person, they will definitely bear the guilt of slander and blatant sin} [4:112]

And perhaps it referred to Ma: As in His statement:

{Remember Allah's favours upon you as well as the Book and wisdom.

He has sent down for your guidance}. [2:231]

{And the wrongdoers},

refers to those who misuse the spending and vows.

{will have no helpers},

the verse warns that those who misuse their spending and vows will have no helpers to save them from Allah's judgment and punishment on the Day of Resurrection

The term Anṣār (supporters) is the plural form of Naṣīr (support), such as: Sharīf (noble), Ashrāf (nobles), Ḥabīb (beloved) and Aḥbāb.

Qur'ān 2: 271 #

Allah Almighty said:

{To give charity publicly is good},

The context for this revelation is when the Prophet Muhammad (PBUH) was asked whether giving charity in private or in public is better.

Subsequently, Allah Almighty revealed this verse to address the question.

because the Messenger of Allah (P.B.U.H) was asked: Doing charity in private is better or in public? Accordingly, Allah Almighty revealed:

{To give charity publicly is good},

Emphasizing that it is indeed good and virtuous to give charity openly, making it known to others.

The use of the word “good” indicates the positive and commendable nature of this act.

In the explanation of the grammatical structure of the verse, the term “Maa” is in the nominative case,
and “Hiyaa” is in the accusative case.

This grammatical structure emphasizes the goodness and virtue of giving charity publicly.

In the Arabic language, when something is described as good or virtuous, it can be expressed by using the nominative case.

An example given is, “Ni’mā al-Rajulu Zayd,”
Meaning “How good is Zayd,”
with the word “Zayd”. in the nominative case.

Al-Ḥasan would recited it:

(Fani’mā Maa) with disconnection to match the origin.

Abū Ja’far, Shaybah, Nāfi’ apart from Warsh, and ‘Aṣim according to the narration of Abū Bakr, Abū ‘Umar and Abū Baḥriyah recited it:

{{Fani’māhi}} with Kasrah of Nūn and Jazm of ‘Ayn.

Similarly, it was mentioned in Surat an-Nisaa’.

This linguistic structure is used to convey the meaning that something is good.

For example,. it is similar to saying, “How good is a man,”
using the nominative case

The verse uses this structure to express the virtue of giving charity publicly.

Also, the view was held by Abu ‘Ubayd where he argued that this is one of the Prophet’s tongues as he said to ‘Amr ibn al-Āṣ that it was the dialect.

“Honest property is good for an honest man” ⁽¹⁾

(1) Narrated by Imām Ahmad in (Al-Musnad) 4/197 (17763), 4/202 (17802), and in ((Faḍā’il Aṣ-Ṣaḥabah) 2/1154 (1745), and Al-Bukharī in (Al-Adab Al-Mufrad) (p. 112) (299), and Abū Ya’lā in (Musnad) 13/320 (7326), and Ibn Hibbān in his (Ṣaḥīḥ) as in ((Al-Ihsān)) 8/6-7 (3210), and Al-Ṭabarānī in (Al-Mu’jam al-Awsaṭ)) 9 22/ (9012), and al-Hakim in (Al-Mustadrak) 2/3, 2/257 and he said: A true Ḥadīth according to the condition of Muslim, and Al-Baghawī in

{But to give to the poor privately is better for you, and will absolve you of your sins. And Allah is All-Aware of what you do}.

Ṭalḥah, ibn Kathīr, Rays, Ḥafṣ, Ya‘qūb , and Ayyūb recited it with Kasrah of Nūn and ‘Ayn. Likewise,

Abū Ḥātim recited it that way,

while all these tongues are correct and valid within the rules of Quranic recitation.

The joining of two Kasrah vowels in the pronunciation of the word “An-ni‘mah”

Is done to facilitate the recitation while avoiding any awkward pauses that might occur when two Sākin (non-vowel) letters meet, in this case, the Sākin ‘Ayn and Idghaam

{But to give to the poor privately is better for you},

“Offering help to the less fortunate discreetly is more commendable.

This is because it prevents the pitfalls of showing off and boasting.

Nonetheless, both forms of charity are valid when they stem from genuine intentions.

Still, it is emphasized that giving in private is superior.

A Hadith supports this by stating:

“The charity in private stifles Allah’s wrath and puts out the sin same as the water extinguishes fire and wards off seventy gates of disobedience.” ⁽¹⁾

(Sharḥ as-Sunnah) 10/91 (2495), and Al-Quḍā‘ī in (Musnad Al-Shihāb)) 2/259 (1315) All of them narrated it from Mūsā ibn ‘Alī ibn Rabāḥ on the authority of his father, on the authority of Amr.

Al-Haythamī said in (Majma‘ az-Zawā‘id) 9/353: It was narrated by Al-Ṭabarānī in (Al-Kabīr)... and the narrators of Aḥmad, and Abū Ya‘lā, the narrators of Ṣaḥīḥ.

Ibn Ḥajar stated in (Al-Iṣābah) by Ibn Ḥajar 5/3: Its chain of transmitters is Ḥasan.

And in (Al-Musnad) by Imām Aḥmad 4/202 (17802): This is the case in the version (Na‘mmā) with the accusative of the nūn and Kasrah of the ‘Ayn. Abū ‘Ubayd said: By Kasrah of nūn and ‘Ayn. And in (Al-Mustadrak) by Al-Ḥākim 2/257: It means: by Fathah nūn, and Kasrah of ‘Ayn.

- (1) I did not find it in this context and it appears to me that the compiler collected it from separate Ḥadīths.

[626] Abū Muḥammad ibn Aḥmad ibn Fanjawayh al-Makhladī (may Allah

The first part was narrated by aṭ-Ṭabarānī in (Al-Muʿjam al-Awsaṭ) 3/378 (3450), and in (Al-Muʿjam al-Ṣaghīr) (p. (Musnad Al-Shihāb) 1/92 (99), all of them from Aṣram ibn Ḥawshab. He said: Ishāq ibn Wāsil narrated to us - and it was signed in ((Al-Muʿjam Aṣ-Ṣaghīr)), ((Musnad Al-Shihāb)): Qurrah ibn Khālīd - on the authority of Abī Jaʿfar Muḥammad ibn ʿAlī, on the authority of ʿAbdullah ibn Jaʿfar, with a chain of transmitters.

Adh-Dhahabī said in (Talkhīs Al-Mustadrak) 3/657: I think it is Mawḍūʿ, so Ishāq is Matrūk, and Aṣram is accused of lying.

Al-Haythamī said in (Majmaʿ Az-Zawāʿid) 9/170: It contains Aṣram ibn Ḥawshab, and it is Matrūk. He said in 115/3: It is weak.

It was narrated by al-Ṭabarānī in (Al-Muʿjam al-Kabīr) 19/421 (1018), and in (Al-Muʿjam al-Awsaṭ) 1/289 (943), and Al-Quḍāʾī in (Musnad Al-Shihāb) 1/94 (102), all of them from the way of Ṣadaqaḥ ibn ʿAbdullah, on the authority of Al-Aṣbagh, on the authority of Bahz ibn Ḥakīm, on the authority of his father, on the authority of his grandfather, through a Marfūʿ chain of transmitters in a similar manner.

Al-Haythamī said in (Majmaʿ Al-Zawāʿid) 3/115: In it is Ṣadaqaḥ ibn ʿAbdullah and Daḥīm declared him trustworthy, and a group considered him weak.

Ibn Ḥajar said in (Taqrīb at-Tahdhīb) (2913): It is weak.

Al-Haythamī said in (Majmaʿ Az-Zawāʿid) 8/194: It contains an unknown Aṣbagh, and the rest of its narrators are trustworthy, and there is a difference of opinion in them.

It was narrated by at-Tirmidhī, Book of Zakat, chapter on the merits of charity (664), and he said: Ḥasan gharīb. Ibn Hibbān in his (Ṣaḥīḥ) as in (Al-Ihsān) 8/103 (3309), Ibn ʿUday in (Al-Kāmil) 4/252, Al-Baghawī in (Sharḥ As-Sunnah) 6/133 (1634), and Al-Ḍiyāʾ Al-Ma-qdisī in (Al-Aḥadith Al-Mukhtārāh) 5/218-219 (1847, 1848), all of them via ʿAbdullah ibn Isā Al-Kharrāz, on the authority of Yūnus ibn ʿUbayd, on the authority of Al-Ḥasan Al-Baṣrī, on the authority of Anas ibn Mālīk, with the wording: (Charity stifles the wrath of the Lord and ward off the bad death.)

ʿAbdullah ibn Isā Al-Kharrāz is weak.

See: (Taqrīb at-Tahdhīb) by Ibn Ḥajar (3524).

And the Ḥadīth has evidence from the Ḥadīth of Abī Saʿīd, Ibn Masʿūd, Ibn ʿAbbās, Abī Umāmah, and Umm Salamah, mentioned by Al-Albānī in (Silsilah Al-Aḥādīth Al-Sahīḥah) 4/539, then he said: In sum, the Ḥadīth with all its methods and evidence is undoubtedly true.

See (Irwāʾ Al-Ghalīl) by Al-Albānī 3/390-393.

I said: The Ḥadīths mentioned by Al-Albānī do not strengthen each other, because most of them are extremely weak due to the presence of Matrūk or accused persons. And some of them in its Isnād are men, who did not know, and the best of them - despite its weakness - is what was narrated by Al-Tirmidhī, and the rest of it is weaker than it.

At-Tirmidhī narrated in Faith, the chapter on the sanctity of prayer (2616), and he said: Ḥasan ṣaḥīḥ. Similarly, Ibn Mājah narrated it in Al-Fitan, the chapter on restraining the tongue in sedition (3973), and Imām Aḥmad in (Al-Musnad) 31 (22016), and Al-Ṭabarānī in (Al-Muʿjam al-Kabīr) 20/130 (266), all of them narrated it from the route of ʿAṣīm Ibn Bahdalah, on the authority of Abī Wael, on the authority of Muʿadh, with a chain of transmitters attributed

have mercy on him) narrated to us: Abū Ḥamīd Aḥmad ibn Muḥammad ibn al-Ḥasan al-Hafīẓ informed us: ‘Abdul-Raḥman ibn Bishr narrated to us: Yaḥyá ibn Sa‘īd narrated to us, on the authority of ‘Ubaydullah ibn ‘Umar: Khubayb ibn ‘Abdul-Raḥman informed me, on the authority of Ḥafṣ ibn ‘Aṣim, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

“Seven are the persons whom Allah would grant protection with His Shade on the Day .when there would be no shade except His (that is, on the Day of Judgment), and they are:

a just ruler, a youth who grew up with the worship of Allah, a person whose heart is attached to the mosques, two persons who love and meet each other and part from each other for the sake of Allah,. a man whom a beautiful woman of high rank seduces (for illicit relation),. but he rejects this offer by saying:. ‘I fear Allah,’ a person who gives charity and conceals

to him in a long Ḥadīth in which it says: (“The charity stifles Allah’s wrath and put out the sin same as the water extinguishes fire).Ibn Mājah narrated the Book of Asceticism, Chapter on Envy (4210), and Abū Ya‘lá in (Musnad) 6/330 (3656), and Al-Aṣbahānī in (Al-Targhīb wa’l-Tarhīb) 2/52 (1134), all of them from the route of Īsá ibn Abī Īsá Al-Ḥannāṭ, on the authority of Abī Az-Zinād, on the authority of Anas, in a long Ḥadīth, including the previous sentence.

Al-Busiri said in (Miṣbāh Al-Zujājah) 2/340 (1500) this is a chain of transmitters in which Īsá ibn Abī Īsá is weak.

Al-Khatīb narrated in (Tārīkh Baghdād) 8/207 via Al-Ḥārith ibn An-Nū‘mān ibn Sālim. He said: Al-Ḥārith ibn An-Na‘mān ibn Sālim Al-Laythī Al-Kūfī narrated to me. Al-Ḥārith said: This sheikh is on my name, my father’s name, and my grandfather’s name on the authority of Anas.

Al-Muṭaqī al-Hindī attributed it in (Kanz al-‘Ummal) 6/346 (15982) to al-Khatīb alone.

Ibn Ḥajar said in (Taqrīb at-Tahdhīb) (1052): Al-Ḥārith ibn An-Nu‘mān is weak.

Ibn Shahīn reported it in (Al-Targhīb fi Faḍā’il Al-‘Aamāl) (p. 325) (383). Al-Ṭabarānī in (Al-Mu‘jam al-Kabīr) 4/274 (4402) via Jubārah ibn Al-Mughalis said: Ḥammād ibn Shu‘ayb, on the authority of Sa‘īd ibn Masrūq, on the authority of Abaya Ibn Rifā‘ah, on the authority of Rafi Ibn Khadij, he said: The Messenger of Allah (P.B.U.H) said: (Charity prevents seventy types of trials, the lest of them is leprosy).

Al-Haythamī stated in (Maja’ Az-Zawā’id) 3/109: Al-Ṭabarānī reported it in (Al-Kabīr), and it includes Ḥammād ibn Shu‘ayb who is weak.

I said: Jubārah ibn Al-Mughalis is also weak.

See: ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (890).

it. (to such an extent) that the right hand does not know what the left has given,⁽¹⁾

and a person who remembers Allah in privacy, and their eyes shed tears.”

(2)

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- (1) Al-Nawawī said in (Sharḥ Ṣaḥīḥ Muslim)) 7/122: This is how it occurred in all Muslim copies in our country, and elsewhere, and Al-Qaḍī also transmitted it from all versions of Muslim copies (His right hand does not know what his left hand spends) and the well-known correct: (So that his left hand does not know what his right hand spends) This is how Mālik narrated it in ((Al-Mattā')) and Al-Bukhārī in (Ṣaḥīḥ) and other Imams, and it is more likely to be true; because what is known about charity is to do it by right.

Ibn Ḥajar said in (Fath Al-Bārī) 2/146: It is one of the types of Ḥadīth sciences... so it is inverted sometimes in the chain of transmitters and sometimes in the text.

- (2) [626 **The assessment of the reliability of the chain of transmitters:**

its chain of transmitters is Ṣaḥīḥ.

The authentication of Ḥadīth:

Ibn Ḥajar said in (Fath Al-Bārī) 2/146: Al-Jawzqī included it in (Al-Mustakhraj) on the authority of Abū Ḥāmid ibn Ash-Sharqī, on the authority of 'Abdul Raḥmān ibn Bishr ibn Al-Ḥakam. Al-Bukhārī narrated it in the book of the call to prayer, the chapter on those who sit in the mosque waiting for prayer and the virtue of mosques (660), and the book of tenderness, the chapter on crying out of fear of God (6479), briefly, on the authority of Muhammad ibn Bashār. And the Book of Zakat, Chapter of Charity by Right (1423) on the authority of Musadad. Narrated by Muslim, Book of Zakat, and Chapter on the virtue of concealing charity (91/1031), on the authority of Zuhayr ibn Ḥarb and Muḥammad ibn Al-Muthannā, and the chain of Zuhayr's Ḥadīth.

Similarly, al-Tirmidhī narrated it in the book of Asceticism, the chapter on what came about love for the sake of Allah (2391), on the authority of Siwār ibn 'Abdullah al-Anbarī and Muḥammad ibn al-Muthannā, and his wording was not mentioned.

And Imām Aḥmed in (Al-Musnad) 2/439 (9665), all of them on the authority of Yaḥyá ibn Sa'īd Al-Qaṭṭān narrated it in a similar manner.

And it occurred in the narration of Zuhayr ibn Ḥarb and 'Abdul Raḥmān ibn Bishr on the authority of Yaḥyá: (So that his right hand does not know what his left hand spends).

Ibn Ḥajar said in (Fath Al-Bārī) 2/146: The delusion in him is not from someone below Muslim, nor from him, rather it is from his sheikh; Or from the sheikh of his sheikh, Yaḥyá al-Qaṭṭān... Abū Ḥāmid ibn al-Sharqī said: Yaḥyá al-Qaṭṭān is more important to us than this, but it is (So that his left hand does not know what his right hand gives).

I said: The assertion that Yaḥyá is the delusional one is considered. Because Imām Aḥmad narrated it on his authority according to the correct view, and likewise Al-Bukhārī reported it here, on the authority of Muḥammad ibn Bishr, and in Zakat on the authority of Musadad, as well as al-Isma'īlī reported it through the route of Ya'qūb Ad-Dawraqī and Ḥafṣ ibn 'Umar, all of them on the authority of Yaḥyá, and it was as if Abū Ḥāmid when he saw 'Abdul Raḥmān

Allah Almighty said next:

{And will absolve you of your sins}.

[627] Al-Hakim Abū ‘Abdullah Al-Hafīz informed us: Al-Ḥusayn ibn al-Ḥasan ibn Ayyūb informed us: ‘Alī ibn ‘Abdul ‘Azīz informed us: Abū ‘Ubayd narrated to us: Ḥajjāj narrated to us, on the authority of Hārūn , on the authority of Ḥanzalah as-Sadūsī, on the authority of Shahr ibn Ḥawshab, that ibn ‘Abbās (may Allah be pleased with them both) recited it: (Tukaffar) with Tā’, signifying the charities. ⁽¹⁾

Similarly, ‘Ikrimah, al-Ḥasan, Ḥumayd, and ibn ‘Amir and Ḥafṣ:

Recited it: {Yukaffar} with Yā’ and Ḍammah, thereupon the meaning with be: Wayukafiru Allah.

had followed Zuhayr outweighed According to him, the delusion is from Yahyá, and it is possible that it is from him because of what happened to these two in particular, with the possibility that the delusion from them occurred to him.

Al-Bukhārī narrated it in the Book of Warriors, in the chapter on the virtue of leaving immoralities (6806), and al-Nasa’ī in the book of etiquette for judges, in the chapter on the just Imām 8/222, both of them from the path of ‘Abdullah ibn Al-Mubārak.

It was also reported by Mālik in ((Al-Muwaṭṭa’)) in the Book of Poetry, the chapter on what came about those who love each other 2/952, and from his path it was narrated by Muslim, the book of Zakat, the chapter on the virtue of concealing charity (1031/91). Al-Tirmidhī narrated it the book of asceticism, the chapter on what came about love for the sake of Allah (2391), both of them narrated it on the authority of ‘Ubaydullah ibn ‘Umar in a similar manner.

- (1) **[627] The assessment of the reliability of the chain of transmitters:**

The authentication of Ḥadīth:

Its chain of transmitters is weak. It includes Ḥanzalah Al-Sadūsī and he is weak.

Ibn Abī Ḥātim reported it (Tafsīr al-Qur’ān al-‘Azīm) 2/537 (2851) via ‘Abbād ibn ‘Al-Awwām, he said: Ḥanzalah narrated it, in a similar manner.

And the reading attributed to Ibn ‘Abbās: Aṭ-Tabarī in (Jāmi’ al-Bayān) 3/93, and al-Naḥḥās in (I’rāb al-Qur’ān) 1/339, and al-Kirmānī in (Shawādh al-Qirā’ah) (44 a)

Al-Naḥḥās attributed it to him in “I’rāb al-Qur’ān” 1/339, so did Al-Qurṭubī in “al-Jāmi’ Li Aḥkām Al-Qur’ān” 3/335, Abū Ḥayyān in “Al-Baḥr al-Muḥīt” 2/339, and Al-Samīn Al-Ḥalabī in “Ad-Durr Al-Maṣūn”) 2/611. Abū Ḥayyān said: Except that he pronounced Fā’ with Faṭḥah, and the verb occurred in the object whose doer was not named.

Sa’id ibn Manṣūr narrated it in (As-Sunan) 3/980 (449), on the authority of ‘Ikrimah that he recited: Wanukaffir.

The editor said: So it was originally with Nūn, and it was not set.

Ibn Kathīr, ‘Aṣim according to the narration of Abū Bakr, Abū ‘Umar, Ya‘qūb with Nūn and nominative of Rā’ by way of resumption, i.e. We absolve your sins for you, by way of exaltation.

Abū Ja‘far, Shaybah, Nāfi‘, Al-A‘mash, Ḥamzah , Al-Kisā‘ī , Ayyūb, and Abū Ḥātim recited it with Nūn and Jussive as conjugated on the place of Fā’ in His statement:

{It is better for you}, where it is used in jussive as apodosis.

As for His statement:

{And will absolve you of your sins}, Min is joined to refer to portioning. It was attached to Allah’s will so that the servants will be fearful and not to depend on this.

The Baṣrans are of the view that it means:

Omission, estimated by: and He will absolve your sins for you.

{And Allah is All-Aware of what you do}

The scholars of Semantics are of the view that this verse was revealed concerning voluntary charity.

The majority of scholars held that giving the obligatory Zakat in public is better, just as performing the obligatory prayer in congregation is better than doing it by oneself.

Similarly, there is a preference for performing the remaining obligations for two reasons:

firstly, for others to take him as an example.

Secondly, it serves to avert doubt, preventing people from thinking ill of the individual as there is no showing off when performing voluntary acts.

Concealing supererogatory deeds and virtues is considered better than revealing them to avoid the temptation of showing off. T

his interpretation is supported by the following report:

[628] Ibn Fanjawayh informed us: Abū ‘Alī ibn Ḥabash al-Muqrī’ narrated to us: ‘Alī ibn Zanjawayh informed us: Salamah narrated to us: ‘Abdul Razzāq narrated to us: a man informed us, on the authority of ‘Ammār ad-Duhnī , that Abū Ja‘far commented on Allah’s statement:

{To give charity publicly is good}, as saying: It refers to the obligatory charity; as for His statement:

{But to give to the poor privately is better for you},

it refers to voluntary charity. ⁽¹⁾

[629] ‘Abdullah ibn Ḥamīd informed us: Aḥmad ibn Muḥammad ibn Yūsuf informed us: ‘Ubaydullah ibn Yaḥyá narrated to us: Ya‘qūb ibn Sufyān narrated to us: Abū Al-Yamān narrated to us (God willing) said: Abū Bakr ibn Abū Mariam narrated to us, on the authority of Sa‘īd ibn Swayed, traced it to the Messenger of Allah (P.B.U.H), when he was asked about reciting Qur’ān publicly and privately, so he said:

He responded, “It is like giving charity ‘To give charity publicly is good, but to give to the poor privately is better for you “ ⁽²⁾

[630] Muḥammad ibn Al-Qāsim informed me: Muḥammad ibn Yazīd narrated to us: Abū Yaḥyá (Al-Bazar) narrated to us: Muḥammad ibn Yaḥyá narrated to us: Abū Ṣāliḥ narrated to us: Mu‘āwiyah ibn Ṣāliḥ narrated to us on the authority of Bāhir ibn Sa‘d, on the authority of Khālīd ibn Ma‘dān, on the authority of Kathīr ibn Murrah, ‘Uqbah ibn ‘Amir reported the Messenger of Allah (P.B.U.H) as saying:

“The one who recites the Qur’ān loudly. is like one who gives charity openly, and the one who recites the Qur’ān quietly. is like one who gives charity in secret.” ⁽³⁾

(1) [628] **The assessment of the reliability of the chain of transmitters:** Its Isnād is weak, so The compiler’s sheikh narrated a lot of Munkar Ḥadīths, and it also includes ‘Alī ibn Zanjawayh, no Jarḥ or Ta‘dīl was raised about him. It also includes anonymous man.

The authentication of Ḥadīth:

It was reported in (Tafsīr al-Qur’ān al-‘Aẓīm) by ‘Abd al-Razzāq 1/109 and it was narrated by Ibn Abī Hātim in (Tafsīr al-Qur’ān al-‘Aẓīm) 2/535 (2844), on the authority of Muḥammad ibn Ḥammād al-Zahrānī who said: Abd al-Razzāq narrated to us about it.

(2) [629] **The assessment of the reliability of the chain of transmitters:**

Abū Bakr ibn Abī Maryam is weak. The chain of transmission of this Ḥadīth is a Mu‘aḍḍil (perplexing). Sa‘īd ibn Suwayd has at least two interrupted narrators between him and the Messenger (P.B.U.H). It was graded Ṣaḥīḥ from the Ḥadīth of ‘Uqbah ibn ‘Amir.

(3) [630] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmission contains whom I could not find any Jarḥ or Ta‘dīl, and ‘Abdullah ibn Ṣāliḥ is Ṣaḍūq Yukhtī’, and the Ḥadīth was narrated from Ṣaḥīḥ paths, on the authority of

Alī ibn Abī Ṭalḥah reported ibn ‘Abbās as commenting on this verse: Allah (may He be glorified and exalted) made the voluntary charity in private seventy times more excellent than giving charity in public, and giving the obligatory charity is twenty-five times more excellent than giving the obligatory charity in public. Similarly, the same concept applies to both obligatory and voluntary acts of worship.

Qur’ān 2: 272 #

Allah (may He be glorified) said:

{You are not responsible for people’s guidance ‘O Prophet}.

According to Al-Kalbī the context of this verse relates to the time when the Messenger of Allah. (PBUH) performed the Umrah of Fulfillment. (‘Umra al-Qaḍaa’),

Mu’āwiyah ibn Ṣāliḥ in it, and through Ismā’il ibn ‘Ayyāsh on the authority of Bujayr ibn Sa’d. The Ḥadīth is Ṣaḥīḥ in both routes. Narrated by Al-Ṭabarānī in ((Al-Mu’jam al-Kabīr)) 17/334 (923) on the authority of Bakr ibn Sahl. It was narrated by Al-Bayhaqī in (Shu’b Al-Iman) 2/528 (2611) via ‘Uthmān ibn Sa’īd, both of them reported it on the authority of ‘Abdullah ibn Ṣāliḥ with it.

It was narrated by an-Nasā’ī, The Book of Zakat, Chapter: Facilitating Charity 5/80 and Ibn Hibbān in his (Ṣaḥīḥ) as in (Al-Iḥsān) 3/8 (734), both of them are from Ibn Wahb. It was narrated by Imām Aḥmad in (Al-Musnad) 4/151 (17368), 4/158 (17444), on the authority of Ḥammād ibn Khālid. It was narrated by Abū Ya’lá in his ((Musnad)) 3/278 (1737) via Ma’n ibn Īsā, all of them related on the authority of Mu’āwiyah ibn Ṣāliḥ with it.

This is a Ḥasan chain of transmitters by virtue of Mu’āwiyah ibn Ṣāliḥ, and it was followed up by Ismā’il ibn ‘Ayyāsh, and he is Ṣadūq in his narration from the people of his town.

It was reported by Abū Dāwūd, the Book of Prayer, Chapter on Raising the Voice when Reciting in Night Prayer (1333), and Al-Tirmidhī in (The Virtues of the Qur’an) (2919), and he said: This Ḥadīth is Ḥasan gharib. Ibn ‘Arafah in his Juz’ (p. 90) (84), al-Ṭabarānī in Al-Mu’jam al-Kabīr 17/334 (924), al-Bayhaqī in as-Sunan al-Kubra 3/13, and in Shu’ab al-Iman 2 / 528 (2610), and Adh-Dhahabī in (Tadhkirat al-Ḥafīz) 1/255, and in (Mu’jam ash-Shuyūkh) 1/187, 1/345 and he said: This Ḥadīth has a strong and connected chain of transmitters. All of them narrated it from paths, on the authority of Ismā’il ibn ‘Ayyāsh, on the authority of Bāhir ibn Sa’d, in a similar manner.

And it was narrated by An-Nasā’ī, The Book of Night Prayers, Chapter on the Excellence of Secret over Aloud 3/225 via Zayd ibn Wāqid. It was narrated by Imām Aḥmad in (Al-Musnad) 4/201 (17796), and Al-Ṭabarānī in (Al-Mu’jam al-Kabīr) 17/334 (295), both of them from Sulaymān ibn Mūsá. Al-Ruwaynī narrated it in his (Musnad) 1/199 (267) via Yazīd ibn Abī Ḥabīb, all of them on the authority of Kathīr ibn Murrah in a similar manner.

which was the Umrah performed in the year following the treaty made at al-Ḥudaybiyah.

Asmā' ibn Abī Bakr aṣ-Ṣiddīq accompanied him during this Umrah. During their journey, her mother, Qutaylah, and her grandmother approached Asmā' to seek her assistance.

These family members were polytheists, and Asmā' told them that she could not help them until she sought guidance from the Messenger of Allah (PBUH) since they were not Muslims.

Asmā' then approached the Prophet (PBUH) to inquire about her situation.

In response, Allah sent down this verse. The Messenger of Allah (PBUH) instructed Asmaa to assist her relatives by providing them with charity, and she complied with his guidance while maintaining her family relations.

According to Al-Kalbī, there is another context for the revelation of this verse. Some Muslims had relatives through kinship and marriage and also had foster brothers among the Jews. These Muslims used to give charity to their relatives and foster brothers before embracing Islam.

However, after converting to Islam, they stopped providing charity and encouraged their relatives and foster brothers to accept Islam.

To address this situation, they sought guidance from the Messenger of Allah (PBUH). Subsequently, this verse was revealed, and they resumed giving charity to their relatives and foster brothers after its revelation.

Additionally, Sa'īd ibn Jubayr mentioned that these Muslims used to give charity to the poor among the People of the Book. However, as the number of poor Muslims increased, the Messenger of Allah (PBUH) advised them not to donate except to people of their own religion. As a response to this situation, Allah (Glory be to Him) revealed this verse.⁽¹⁾

(1) Al-Wāḥidī reported it in (*Asbāb An-Nuzūl*) (p. 90), and Ibn Ḥajar in (*Al-ʿAjab fī Bayān Al-Asbāb*) 1/632, and see ((*Tawnier Al-Muqbas*)) by Al-Fayrūzabādī (p.32).

It was mentioned by al-Samarqandī in (*Baḥr al-ʿUlūm*) 1/233 without attributing to anyone. Muqātil ibn Sulaymān mentioned something similar in his (*Tafsīr*) 1/144, but he said: I asked the Prophet, peace be upon him, about the relationship of her grandfather, Abū Quḥafah, and about the relationship of his wife.

Al-Bukhārī narrated, The Book of Gifts, The Chapter on Gifts to the Pagans (2620), The Book of Paying tribute and Confidence, The Chapter on Sin from a Covenant and Then Betrayed

{You are not responsible for people's guidance 'O Prophet}

signifies that it is not the Prophet's responsibility. to guide or prevent people from charity with the condition that they embrace Islam.

Their guidance is in the hands of Allah, and the Prophet's role is primarily to provide clarification and preach the message.

{It is Allah Who guides whoever He wills}

In this context, "guidance" refers to assistance and definition, as the Prophet Muhammad (PBUH).was responsible for guiding through clarification and preaching.

[631] Abū Muḥammad Al-Aṣḥabānī informed us: Aḥmad ibn Shādhān Al-Balkhī narrated to us, saying: Jighawayh ibn Fanjawayh at-Tirmidhī narrated to us: Ṣāliḥ ibn Fanjawayh narrated to us: Sulaymān ibn 'Amr narrated to us, that 'Umar ibn 'Abdul 'Azīz said: I was informed that 'Umar ibn al-Khaṭṭab saw a man from among Ahl Adh-Dhimmah, asking for charity at the doors of the Muslims, then he said: We did not give you your right, we took the tribute from you when you were a young man,

But now, as he had become destitute. 'Umar instructed that he be supported from the Muslim treasury. ⁽¹⁾

Allah Almighty said further:

(3183), and The Book of Literature, The Chapter on Relationship of a Pagan Father, The Chapter on a Woman's Relationship with Her Mother and Her Husband (5978, 5979) and Muslim, Book Zakat, the chapter on the virtue of spending and giving alms to relatives and the husband (1003) by Hishām ibn 'Urwah, on the authority of his father, on the authority of Asmā', who said: Asmā' said My mother came to me seeking some act of kindness from me during the treaty of the Quraysh (at Ḥudaybiyah). While she hated Islam and she was a polytheist. I said Messenger of Allah (P.B.U.H), my mother has come to me while she hates Islam and she is a disbeliever. May I do an act of kindness to her? He replied Yes, do an act of kindness to her.)) This is the wording of Al-Bukhārī, and it is not in the Ḥadīth with its paths and narrations, that it was revealed about Asmā' and her mother, the Almighty's saying: {You are not responsible for people's guidance 'O Prophet} [Qur'ān: 2: 272]. And what Al-Kalbī reported that Asmā' performed 'Umrah and her mother came to her, contradicts what is in the Two Sahihs that she was the one who came to Medina.

(1) [631] The assessment of the reliability of the chain of transmitters:

the report with this chain of transmitters is Mawḍū', including: Sulaymān ibn 'Umar who is a liar.

{Whatever you 'believers' spend in charity, it is for your own good}, it is a conditional clause and apodosis, and the good here refers to property.

{As long as you do so seeking the pleasure of Allah},

This verse emphasizes that whatever is spent in charity benefits the giver, but it should be done with the intention of seeking Allah's pleasure.

{Whatever you donate will be paid back to you in full},

It means, it will be repaid for you, and the particle 'To' was added

{And you will not be wronged},

It is important to note that this verse pertains to voluntary charity, and it was permitted to give charity to non-Muslims

From (Adh-Dhimmi) and the wealthy

However, obligatory charity, such as the obligatory alms (Zakat), should only be given to Muslims.

The verse also relates to the two types of shares mentioned in Surat At-Tawbah (the chapter of repentance).

Qur'ān 2: 273 #

Then Allah the Almighty guided them to the best of charities and the best of spending, so Allah the Almighty:

{Charity is' for the needy who are too engaged in the cause of Allah to move about in the land 'for work}

Highlights the importance of charity, particularly for those who are sincerely devoted to the cause of Allah and do not have the means to engage in work or livelihood.

Regarding the Lām in the verse, there is some difference of opinion among scholars.

Some suggest that .it is connected to the Lām in

:{Lilfuqaraa'}. (for the needy)

that mentioned earlier in the verse.

This interpretation implies .that whatever you donate for the needy is ultimately for your own benefit, and its reward will be repaid to you.

The term “Fali’anfusikum” (for yourselves) emphasizes the personal and spiritual benefits of charity.

The letter “ Fā’ “ is used to introduce a hypothetical clause, and it was omitted in this verse.

The emphasis is on the act of charity being for the donor’s own good, rather than for any worldly recognition or gain.

{For the poor},

In the verse, “Charity is for the needy .who are too engaged in the cause of Allah to move about in the land for work,”

some scholars suggest that the predicate is omitted, and its implication is that giving charity to a specific group is a mandatory duty.

These needy individuals are described as

“those who are too engaged in the cause of Allah to move about in the land for work.”

These individuals were the poor immigrants (Muhajireen). who had settled in Medina and had no homes or support from local clans.

They would reside in the mosque, dedicating their time to learning the Qur’ān at night and seeking sustenance during the day.

They also participated in every expedition. sent by the Messenger of Allah.

This group of people, known as the companions of As-Suffah, were living in a state of poverty and devotion.

Allah recommended that people give them charity, and those who had surplus wealth would bring it to them during the night.

This verse emphasizes the importance of supporting those who are sincerely devoted to the cause of Allah and are in need of assistance.

[632] Muḥammad ibn al-Ḥusayn ibn Mūsā informed us: Muḥammad ibn Muḥammad ibn Sa‘īd informed us: Al-Ḥasan ibn ‘Alī ibn Yaḥyá ibn Salām narrated to us: Muḥammad ibn ‘Alī at-Tirmidhī narrated to us: Sa‘īd ibn Ḥātim Al-Balkhī narrated to us: Sahl ibn Aslam narrated to us: Khalād ibn Muḥammad narrated to us on the authority of Abū Ḥamzah as-Sukkārī, on the authority of Yazīd an-Naḥawī, on the authority of ‘Ikrimah, that ibn

‘Abbās said: the Messenger of Allah (P.B.U.H) sat one day at the people of aş-Şuffah and saw their poverty, their asceticism and their goodness.

So He said:

“Rejoice, .O people of As-Suffah. Whoever stays within my Ummah. (community) with the same qualities as yours and is content with their situation in it, they will be counted among my companions”⁽¹⁾

It was reported that ‘Umar ibn al-Khaṭṭab sent to Sa‘īd ibn ‘Amir (may Allah be pleased with them one thousand dinars, so he came back grieved and depressed, so his wife said to you: “Anything wrong happened for you.”

Then he said: Show me your worn out coat, so he split it and turned it into bundles, then he stood up to pray and cried until dawn. On the morning, he started to give as a charity each bundle until he finished it to the end.

Then He said: I heard the Messenger of Allah (P.B.U.H), saying:

“the poor Immigrants. (Muhajireen) will come on the Day of Resurrection.

They will be called for reckoning, and they will say,

‘Will you question us for what we have been given?’

As a result, they will enter Paradise five hundred years before the wealthy, .to the point that a man will enter Paradise. among them but will be later taken out.” ‘Umar had wanted Sa‘īd to adopt the same qualities as the people

(1) [632] **The assessment of the reliability of the chain of transmitters:**

The compiler’s sheikh is weak, and there is a group of chains of transmitters in it for whom I have not found any translations.

The authentication of Ḥadīth:

Al-Sulamī narrated it in (The Forty in Sufism) (1)

Al-Khatīb narrated it in (Tārīkh Baghdad) 13/276 on the authority of Mubādir al-Rūqī, on the authority of Abī ‘Abdul Raḥmān as-Sulamī who said: Muḥammad ibn Muḥammad ibn ‘Alī at-Tirmidhī told us about it.

Moreover, Al-Khaṭīb chain of transmitters contains a clear interruption.

Al-Muṭaḥḥib al-Hindī attributed it in (Kanz al-‘Ummāl) 6/487 (16577) to al-Khaṭīb.

Al-Albānī said in (Silsilah al-Aḥādīth aḍ-Ḍa‘īfah) 3/92 (1589): This is a very weak and dark chain of transmitters, and between as-Sulamī and Abū Ḥamzah al-Sukkārī, I did not know them except Muḥammad ibn ‘Alī at-Tirmidhī, who is a famous Ṣufī.

the Ḥadīth was reported by Al-Zayla‘ī in ((Takhrij Ahadith al-Kashshāf)) 1/163, and Ibn Ḥajar said: I did not find it. (Al-Kāf ash-Shāf) 1/318.

of As-Suffah, but Sa'eed. expressed that he would not wish to be one of them., even if he possessed the entire world and its riches” ⁽¹⁾

Allah the Almighty said:

{Who are too engaged in the cause of Allah},

Signifies individuals who were so devoted to the cause of Allah that they were unable to travel or seek means of livelihood.

Their engagement in acts of obedience, particularly in the context of Jihad, kept them from moving around the land.

{Unable to move around the land},

As mentioned in Surah An-Nisaa (Qur'ān Chapter 4: Verse 101)

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- (1) See the report of Sa'īd ibn 'Amir with his wife in the dispersal of money from ways on his behalf with close wording in (Al-Mu'jam al-Kabīr) by Aṭ-Ṭabarānī 6/59 (5511), ((Ḥilyat Al-awliyā')) by Abī Na'am 1/244-246, (History of Damascus) by Ibn 'Asākir 21/146, 147, 149, 160, ((Al-Iṣābah)) by Ibn Ḥajar 3/99-100.

As for the Marfū' Ḥadīth, it was narrated by Al-Bazzār in ((Al-Baḥr Al-Zakhkhār)) as in ((Kashf Al-Astār)) 4/271 (3697), Al-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) 6/58 (5509), and Abū Nu'aym in ((Ḥilyat Al-awliyā')) 1/246, and Ibn 'Asākir in ((Damascus History)) 21/143, 145, 147, all of them via: Yazīd Ibn Abī Ziyād, on the authority of Abd al-Raḥmān ibn Sābiṭ, on the authority of Sa'īd ibn 'Amir who said: I heard the Messenger of Allah (P.B.U.H) say: (Allah Almighty will gather the people for the reckoning, then the poor believers will come and bleat as the pigeon bleat, and it will be said to them: Stand at the reckoning, and they will say: We have no reckoning, and you have not given us anything). This is the wording of Abū Nu'aym. Al-Haythamī said in (Majma' Az-Zawā'id) 10/261: And in their chains of transmitters is Yazīd ibn Abī Ziyād, and he was trusted for his weakness, and the rest of their narrators are trustworthy.

Ibn Ḥajar said in Mukhtaṣar al-Zawā'id al-Bazzār (2/503): Yazīd is weak.

I said: And 'Abdul Raḥmān ibn Sābiṭ is trustworthy, a lot of transmission, and he died in the year (118 AH).

See: "Jāmi' al-Taḥṣīl" by al-Ala'i (pg. 222), "Taqrīb at-Tahdhīb" by Ibn Ḥajar (3867), for he did not realize Sa'īd ibn 'Amir.

It was narrated by Abū Nu'aym in ((Ḥilyat Al-Awliyā')) 1/246, and Ibn 'Asākir in ((Tārikh Dimashq)) 21/147, both of them from the path of: Abū Mu'āwiyah, on the authority of Mūsā As-Ṣaghīr, on the authority of 'Abdul Raḥmān ibn Sābiṭ with it, in a similar manner.

Ibn Ḥajar attributed it in ((Al-Iṣābah)) 3/100 to Abū Ya'lā, al-Ḥasan ibn Sufyan, and al-Baghawī. I said: I did not find in the above sources and others his saying, peace be upon him: ((Even that the man is one of the rich...)) and also the saying of Sa'īd, may Allah be pleased with him: So 'Umar wanted....

and the reference to in Surah Al-Muzzammil.

{When you travel through the land, it is permissible for you to shorten the prayer} [4:101]

{Some will be travelling throughout the land} [73:20]

The verse highlights the idea that if you have limited financial resources but use them wisely, they will be sufficient for you.

On the other hand, excessive wealth may lead to its mismanagement and loss, especially if you embark on journeys without adequate provisions.

Qatādah's interpretation suggests that these individuals confined themselves to engage in Jihaad. and acts of worship, refraining from traveling or seeking means of sustenance.

According to Ibn Zayd, their persistent involvement in Jihād led them to be involved in continuous conflicts, making each part of the land a battlefield.

Sa'īd ibn Jubayr explained that these individuals were those who had suffered injuries while accompanying the Prophet Muhammad. (PBUH), which had caused them to become chronically ill.

As a result, their sickness and chronic ailments prevented them from traveling or moving about the land.

Al-Kisā'ī proposed that the term “ Uḥṣirū “

Indicates. that these individuals. were held back due to illness, implying a form of detention related to their health conditions.

The difference between “ Iḥsār “. and “Ḥaṣr”. lies in the fact that “ Iḥsār “ can be due to fear or illness,. while “Ḥaṣr”. specifically pertains to detention in contexts other than these two factors.

Allah Almighty said:

{Those unfamiliar with their situation will think they are not in need of charity}

The recitation of the verse varies among different scholars and reciters:

- Al-Ḥasan,. Abū Ja'frr,. Shaybah,. Al-A'mash,. Ḥamzah,. 'Aṣim,. and ibn 'Amir. recited it as “Yahsab,” where they pronounce As-Seen with Fat-ḥah in all instances in the Qur'ān

Some sources suggest that this pronunciation represents the tongue of the Messenger of Allah (PBUH).

[633] Abū Muhammad ‘Abdullah ibn Yūsuf ibn Aḥmad Al-Aṣbahānī informed us: Abū Raja’ Muḥammad ibn Ḥamīd ibn Muḥammad at-Tamīmī Al-Muqrī’: Muḥammad ibn al-Jahm as-Samirī narrated to us: Yaḥyá ibn Adam narrated to us: Ibn Idrīs narrated to us on the authority of Ibn Jurayj, on the authority of Ismā‘īl ibn Kathīr, on the authority of ‘Aṣim ibn Laqīṭ ibn Sabrah, that his father (the deputy of Banū Al-Muntafaq sad:

“I came to the Messenger of Allah (P.B.U.H) with a friend of mine so he mentioned a hadith. Then the Prophet (P.B.U.H) said to the shepherd:

“Slaughter a she-goat for us-then He said: Do not think that we slaughtered it for you and did not say: Do not think that we have one hundred she-goats, if it increased one she-goat, we will slaughter one she-goat, we would not like to pass one hundred)).⁽¹⁾

(1) [633] *The assessment of the reliability of the chain of transmitters:*

Its chain of transmitters is Ḥasan. It includes Muḥammad ibn al-Jahm who is Ṣadūq, and its sheikh was followed up by Ṣaḥīḥ chains of transmitters, so the Ḥadīth is Ṣaḥīḥ lighayrih.

The authentication of Ḥadīth:

Narrated by Abū Dāwūd, the book of aṭ-Ṭahārah (purity), in the chapter on al-Istihār (inhalation of water and forcing it out) (143), and Imām Aḥmad reported it in (Al-Musnad) 4/211 (17846) via Yaḥyá ibn Sa‘īd. And they have Ibn Jurayj statement to hear. It was narrated by Abū Dāwūd, Book of Purity, and Chapter on Istihār (144) via Abū ‘Aṣim. It was narrated by Abd al-Razzāq in ((al-Muṣannaf)) 1/26 (80) and from his path by Imām Aḥmad in (Al-Musnad) 4/33 (16384), and Al-Ṭabarānī in (Al-Mu‘jam al-Kabīr)) 19/215 (479), and Abū Nu‘aym in (Knowledge of the Companions) 5/2419 (5920), and it was narrated by Al-Hakim in ((Al-Mustadrak)) 2/253 via Ḥajjāj ibn Muḥammad, all of them narrated it on the authority of Ibn Jurayj. Likewise, it was reported by Abū Dāwūd, The Book of Purity, Chapter on Istihār (142), and at the beginning of the book (Al-Ḥurūf wal-Qir‘āt) (3973), and Ibn Hibbān in his “Ṣaḥīḥ” as in ((Al-Iḥsān)) 3/332 (1054), and Al-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 19/216 (480), and Al-Ḥākim in (Al-Mustadrak) 4/123 and he said: The chain of transmitters is Ṣaḥīḥ. Adh-Dhabī agreed with him, and Al-Bayhaqī in (Al-Sunan Al-Kubra) 7/303 and Al-Muzzī in ((Tahdhīb Al-Kamāl)) 13/540, all of them narrated it from Yaḥyá ibn Sulaym.

It was narrated by Imām Aḥmad in (Al-Musnad) 4/33 (16382), and Ibn Qānī” in (Mu‘jam aṣ-Ṣaḥābah) 3/8-9, and Al-Ḥākim in (Al-Mustadrak) 2/254, and Ibn Ḥajar in (Al-Iṣābah) 6/8, all of them from Sufyān ath-Thawrī.

Aṭ-Ṭabarānī narrated it in (Al-Mu‘jam al-Kabīr) 19/216 (483) via Qurrah ibn Khālid, all of them narrated on the authority of Ismael ibn Kathīr, in a similar manner.

The phrase “Those unfamiliar with their situation”. refers to individuals who are not fully aware of the circumstances and conditions they are in. They might not have a clear understanding .of their own need, .especially their need for charity.

“Will think they are not in need of charity” indicates that these people might give the impression .that they do not require charity or assistance

The term “Ta’fuf” conveys the idea of abstinence or refraining from something, in this context, abstaining from begging .or seeking help from others. It emphasizes their modesty and reluctance to ask for assistance.

{Those unfamiliar with their situation}

refers to individuals who are not fully aware of the circumstances and conditions they are in.

{Will think they are not in need of charity}

indicates that these people might give the impression that they do not require charity or assistance.

The term “Ta’fuf” conveys the idea of abstinence or refraining from something, in this context, abstaining from begging or seeking help from others.

It is said: ‘Affa ‘An Ash-Shay’ if someone refrained from something.

Likewise, Ta’afaf if he completely abstained from it.

Ru’bah composed in this meaning:

He refrained from having intercourse

with her after the twilight.

{You can recognize them by their appearance}

suggests that these individuals can be identified or distinguished based on how they present themselves. or their outward appearance.

Ḥamzah and Al-Kisā’ī pronounced this verse with Imaalāh (incline), while others used Tafkheem. (heaviness) in their recitation.

It is a long Ḥadīth narrated from it by At-Tirmidhī, Ibn Mājah, An-Nasā’ī, Ibn Khuzaymah in his ((Ṣaḥīḥ)), and Ibn Al-Jarūd in (Al-Muntaqā) from different paths on the authority of Ismā’īl ibn Kathīr, with it, narrated to ablution and sniffing.

The terms “As-Simah”. and “As-Simmaa” refer to distinguishing marks or signs that set something apart.

In this context, it signifies the characteristics that distinguish these individuals.

According to Muḥammad ibn Al-Faḍl their high spirit and sense of self-respect prevent them from complaining to anyone other than their Lord.

The scholars have different views on the signs by which these individuals would be recognized:

Mujāhid said that they were recognized by their modest clothing and speech.

Rabī’ and As-Suddī said it was the effect of hard work. due to need and poverty.

Aḍ-Ḍaḥāk suggested it referred to their yellowish appearance resulting from hunger and hardship.

Ibn Zayd mentioned that they wore scruffy clothes, and their hunger was not obvious.

Yamaan believed that “As-Simah”. indicated thinness and quietness.

An-Nurī stated that they were content with their poverty and remained steadfast during difficult times.

Al-Murta’ish mentioned that they were proud of their poverty and clung to it.

Abū ‘Uthmān pointed out that they would give away. what they had despite their own need.

Some also suggested that they could be recognized by their good hearts, smiling faces, well-being, their ability to keep secrets, and the freedom of their spirits in the realm of their Lord.

Ḥamzah and Al-Kisā’ī recited it with Imālah (Inclining), while other recited it with Tafkhīm (Heaviness).

The terms As-Simah and As-Simmā’ indicates the sign that distinguish something, it is originally derived form As-Simmah (mark).

According to Muḥammad ibn Al-Faḍl: Their high spirit prevents them from raising their complaints to anyone other than their Lord.

The scholars have differed over the sign by which they would be recognized: Mujāhid said: There were modest in their clothes and speech.

Rabī' and As-Suddī said: the effect of hardworking due to need and poverty.

According to aḍ-Ḍaḥāk : It means their yellow color arising of hungry and harm.

Ibn Zayd said: they would dress scruffy clothes and hungry is hidden.

Yamān said: As-Simah here refers to thinness and quietness.

An-Nurī said; they were pleased with their poverty and they were steadfast at the times of calamities.

Al-Murta'ish said; They were jealous of their poverty and they adhered to it.

Abū 'Uthmān said: They would sacrifice what they own in spite of their need of it.

Some said: they are recognized with their good hearts, their smiled faces , their well-being, the lightness of their secrets, and the roaming of their spirits in the kingdom of their Lord.

As for His statement:{They do not beg people persistently}

it means that these individuals. did not persistently ask people for their needs.

'Aṭā' explained that if they had breakfast, they wouldn't ask for lunch, and if they had lunch, they wouldn't ask for breakfast.

The scholars of Semantics (Ahl Ma'ānī) explained that the verse conveys that they would not beg persistently or otherwise.

{Because they do not beg}

In other words, they refrained from begging entirely.

This is evident in the verse that follows:

{You can recognize them by their appearance},

If they begged, there would be no need for this recognition by their appearance, as their begging would indicate their need.

This situation is similar to the phrase

“You rarely met such a man; perhaps you would never meet anyone like him.”

In both cases, the individuals are characterized by their uncommon attributes.

This is similar to the verse.

{They have but little faith}. [Qur’ān Chapter 2: Verse 88]

The verse implies they had not little or much of faith.

However, they had not little or much of faith. Az-Zajjāj composed in this:

He passes thought a rough road which has no signs to guide

If the old camel pass through it, it will suffer much

It is as challenging as a difficult journey for an old camel,
which would struggle when traversing it.

In the context of the verse, “They will not beg,” this suggests that these individuals did not persistently beg and were not insistent in seeking help.

The term “ Ilhāf “conveys the idea of insistence or persistence in begging, but these people refrained from such behavior.

The word is derived from “Laḥifāh Al-Jabal,” which indicates the roughness or difficulty of the mountain, as if they were steadfast and resolute in their commitment not to beg

[634] Al-Ḥusayn ibn Muḥammad ibn Al-Husayn ibn ‘Abdullah ath-Thaqafī informed me: Aḥmad ibn Ja‘far ibn Ḥimdān ibn ‘Abdullah narrated to us: Ibrāhīm ibn Shaqāwah narrated to us: ‘Ali ibn Muḥammad ibn Tanāfisi narrated to us, Yaḥyá ibn Adam narrated to us: Abū Bakr ibn ‘Ayyāsh narrated to us, on the authority of Hishām, on the authority of ibn Sirīn, Abū Dharr said:

I heard the Messenger of Allah (P.B.U.H) saying:

“Whoever begs for forty dirhams, so he begged persistently.” The one who possess fifty dirhams is rich.

In comparison to the one who had to persistently beg for a smaller amount.

Hishaam quoted al-Ḥasan as saying: the one who owns fifty dirhams is rich. ⁽¹⁾

[635] Al-Ḥusayn ibn Muḥammad informed us saying: ‘Umar ibn Aḥmad ibn Al-Qāsim narrated to us: Muḥammad ibn ‘Abdullah ibn Sulaymān Al-Ḥaḍramī narrated to us: Ṣāliḥ ibn ‘Abdullah At-Tirmidhī narrated to us: ‘Abdullah ibn Ja‘far narrated to us, on the authority of Sharīk ibn ‘Abdullah ibn ibī Nimr, on the authority of ‘Aṭā’ ibn Yasār, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

a miskeen. is not simply someone who receives small amounts of charity or assistance, like a few dates or a couple of morsels of food.

(1) [634] **The assessment of the reliability of the chain of transmitters:**

Its chain contains the compiler’s sheikh who used to narrate Munkar Ḥadīths , and Ibrāhīm ibn Sahlawayh, I could not find a translation for him, and he has another Ṣaḥīḥ path on the authority of Abū Bakr ibn ‘Ayyāsh with it.

The authentication of Ḥadīth:

It was narrated by al-Ṭabarānī in (Al-Mu‘jam al-Kabīr) 2/150 (1630), and on the authority of Abū Nu‘aym in ((Ḥilyat Al-awliyā’))1/161, on the authority of Muḥammad ibn ‘Abdullah Al-Ḥaḍramī, he said: Abū Ḥusayn ‘Abdullah ibn Aḥmad ibn Yūnus said: My father narrated to me that he said: Abū Bakr ibn Ayyāsh narrated to us about it, and there is a story in it, and there is no saying of Al-Ḥasan in it.

Al-Haythamī said: It was narrated by Aṭ-Ṭabarānī, and its narrators are the men of Al-Ṣaḥīḥ except ‘Abdullah ibn Aḥmed ibn ‘Abdullah ibn Yūnus who he is trustworthy. (Majma‘ az-Zawā‘id) 9/331.

I said: Muḥammad ibn Sirīn did not meet Abū Dharr, but the Ḥadīth has evidence that elevates it to the Ḥasan by virtue of others (Ḥasan lighayrih). Including what was narrated by An-Nasā‘ī, The Book of Zakat, Chapter of Al-Milḥaf 5/98, Ibn Khuzaymah in his (Ṣaḥīḥ) 4/101 (2448), and Al-Bayhaqī in ((As-Sunan Al-Kubra)) 7/24. And Ibn ‘Abd al-Barr in ((at-Tamhīd)) 4/100, all of them narrated it from the route of ‘Amr ibn Shu‘ayb, on the authority of his father, on the authority of his grandfather as Marfū‘.

Among them is what Mālik narrated in ((Al-Mwāṭa’)), The Book of Charity, the chapter on what came about abstaining from begging 2/999, and from his path by Abū Dāwūd in Zakat, the chapter of who is given from charity and the limit of wealth (1627), and An-Nasā‘ī, The Book of Zakat, the chapter of Al-Milḥaf 5 / 98, and Al-Ṭaḥawī in ((Sharḥ Ma‘ānī Athar)) 2/21, and it was narrated by Imām Aḥmad in ((Al-Musnad)) 4/36 (16411) abbreviated via ath-Thawrī, both on the authority of Zayd ibn Aslam, on the authority of ‘Aṭā’ ibn Yasār, on the authority of a man from Banū Asad. He recited it at length, and in it: ((“If any of you begs when he has an Uqiyah or its equivalent, he has begged immoderately)).

Instead, a miskeen is someone who abstains from begging ⁽¹⁾

[636] Al-Ḥusayn ibn Muhammad informed me, saying: Muḥammad ibn Al-Muẓaffar narrated to us,

Abūl Faḍl al-‘Abbās ibn ‘Alī an-Nasā’ī: Ḥamzah ibn al-‘Abbās al-Marwazī narrated to us: Yaḥyá ibn Nasr ibn Ḥājib narrated to us: Warqā’ ibn ‘Umar ibn Kulayb narrated to us, on the authority of Al-A‘mash, on the authority of Abū Sāliḥ, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying::

Allah appreciates and is pleased with those who show the signs of His blessings and favor upon them.

(1) [635] The assessment of the reliability of the chain of transmitters:

The compiler’s sheikh narrated a lot of Munkar Ḥadīths , and it also includes ‘Abdullah ibn Ja‘far who is weak and ‘Umar ibn ‘Aḥmad ibn Al-Qāsim, in which I did not find any Jarḥ or Ta‘dīl, and it was narrated from Ṣaḥīḥ chains of narration from Sharīk with it.

The authentication of Ḥadīth:

Narrated by Al-Bukharī in the Book of Interpretation, in the chapter on the words of Allah Almighty: {They do not beg people persistently}[Qur‘ān: 2: 273] (4539), and Muslim in the Book of Zakat, in the chapter on the needy who does not find riches and does not think about it and give it in charity (102/1039). By Muḥammad ibn Ja‘far. It was narrated by Muslim in the Book of Zakat, the chapter on the needy who cannot find riches and does not discern for him, so he gives alms to him (102/1039), and an-Nasā’ī in the Book of Zakat, chapter on the interpretation of the poor 5/84, and in ((His Interpretation)) 1/284 (73), and Imām Aḥmad In ((Al-Musnad)) 2/395 (9140), all of them narrated it from the path of Ismā‘īl ibn Ja‘far, both of them on the authority of Sharīk ibn ‘Abdullah ibn Abī Namir with it.

It was narrated by Al-Bukhārī and Muslim - in the previous two places - from the way of Abd al-Raḥmān ibn Abī ‘Umrah, coupled with ‘Aṭā’. It was narrated by Al-Bukhārī in the Book of Zakat, in the chapter on His saying, the Most High: {They do not beg people persistently}[Qur‘ān: 2: 273] (1479), and Muslim in the Book of Zakat, in the chapter on the needy who does not find riches and does not think about it and gives alms to him (101/1039), and An-Nasā’ī in the Book of Zakat, in the chapter on the interpretation of the poor 5 / 85, all of them from the path of the lame. And it was narrated by Al-Bukhārī in the Book of Zakat, in the chapter on His saying, the Most High :{ They do not beg people persistently}[Qur‘ān: 2: 273] (1476), and Imām Aḥmad in ((Al-Musnad)) 2/260 (7540), 2/445 (9747), 2/469 (10067), via Muḥammad ibn Ziyād. It was narrated by Abū Dāwūd in Zakat, the chapter on who is given from charity and the limit of wealth (1631), and Imām Ahmed reported it in ((Al-Musnad)) 2/393 (9111) via Abū Sāliḥ Dhakwān, and narrated by Abū Dāwūd in the Zakat, the chapter of who is given from charity and the limit of wealth (1632), and An-Nasā’ī in the Book of Zakat, Chapter on the Interpretation of Al-Miskīn 5/85 via Abū Salamah, all of them on the authority of Abū Hurayrah with it as Marfū‘.

Conversely, Allah dislikes. those who are wasteful, obscene in their conduct, and those who persistently beg from people.⁽¹⁾

(1) [636] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters is weak, including Yaḥyá ibn Ḥājib who good for nothing, and he was followed by an Ṣaḥīḥ path, so the Ḥadīth is Ḥasan lighayrih.

The authentication of Ḥadīth:

It was narrated by Abū Ash-Sheikh in ((Tabaqāt Al-Muḥadithīn in Isfahan)) 2/305 (257), and Abū Nu‘aym in ((Dhikr Akhbār Isfahan)) 1/78 via Aḥmed ibn Sa‘īd ibn Jarīr.

It was narrated by Al-Ismā‘īlī in ((Mu‘jam Al-Shuyūkh)) 2/594 (224), Al-Shamī in “Tārīkh Jurjān” (p. 142), and Al-Bayhaqī in “Shu‘ab Al-Iman” 5/163 (6202, 6203), all of them via Ḥatīm ibn Yūnus said: Ismā‘īl ibn Sa‘īd Al-Jurjānī narrated to us, both of them on the authority of Īsā ibn Khālid Al-Balkhī, he said: Warqā’ narrated to us similarly.

Al-Bayhaqī said in ((Shu‘ab Al-Iman)) 5/163: There is weakness in this chain of transmitters.

Al-Albānī said in ((Silsilah Al-Aḥādīth Aṣ-Ṣaḥīḥah)) 3/310 (1320): His face did not appear to me, because Warqā’, who is Ibn ‘Umar Al-Yashkurī, and above him are trustworthy men from the two Sheikhs, and Īsā ibn Khālid Al-Balkhī, it seems that he is Īsā ibn Khālid Al-Khurasānī. And Īsā ibn Khālid Al-Khurasānī, Al-Fallās said: He is trustworthy.

See: ((al-Jarḥ wa’t-Ta‘dīl)) by Ibn Abī Ḥatīm 6/275.

In addition, Aḥmad ibn Sa‘īd ibn Jarīr Abū Ja‘far As-Sinānī. Abū Nu‘aym said in ((Dhikr Akhbār Isfahan)) 1/87: He is a trustworthy.

And Ismā‘īl ibn Sa‘īd Al-Jurjānī Al-Shalenjī.

Imām Aḥmad said: He was righteous and he was from the people of knowledge, and virtue.

Al-Ḥasan ibn ‘Alī said: He was the most reliable person I wrote about.

See: ((al-Jarḥ wa’t-Ta‘dīl)) by Ibn Abī Ḥatīm 2/173, ((Tārīkh Jurjān)) by ash-Shāmī (p. 141), ((al-Ansāb)) by al-Sam‘ānī 3/383.

As-Suyūṭī pointed out to this Ḥadīth for its goodness.

Adh-Dhahabī said in ((Al-Muḥadhdhab)) 3/1206 (5410): Its chain of transmitters is Ḥasan.

It was narrated by Ishāq ibn Rahawayh in ((Musnad)) 1/374 (389), and from his way by aṭ-Ṭabarānī in ((Musnad al-Shāmyīn)) 3/306 (2344) on the authority of Kulthūm ibn Muḥammad, on the authority of Aṭā ibn Abī Muslim, on the authority of Abū Hurayrah as Marfū‘ in a similar chain of transmitters.

And Kulthūm ibn Muḥammad Abū Ḥatīm said: His Ḥadīth is not valid.

((al-Jarḥ wa’t-Ta‘dīl)) by Ibn Abī Ḥatīm 7/164, ((Lisān al-Mizān)) by Ibn Ḥajar 4/489, and Aṭā did not hear from Abū Hurayrah.

Al-Bazzār narrated it in ((Al-Bahr Al-Zakhkhar)) as in ((Kashf Al-Astār)) 2/430 (2031) via Muḥammad ibn Kathīr Al-Malā‘ī on the authority of Layth ibn Abī Salīm, on the authority of Mujāhid, on the authority of Abī Hurayrah, with it being traced back to it without its beginning, and there are additions in it.

Al-Haythamī said in ((Mu‘jam az-Zawā‘id)) 8/75-76: It includes Muḥammad ibn Kathīr, and he is very weak.

[637] Imam Abū Bakr Aḥmad ibn Al-Ḥusayn ibn Mahrān Al-Aṣḥānī informed us: Abū Aḥmad Muḥammad ibn Sulaymān ibn Fāris informed us: ‘Umar ibn Shabbah narrated to us: ‘Abdul Wahāb ath-Thaqafī narrated to us: Ayyūb narrated to us, on the authority of Hārūn ibn Ri’āb, on the authority of Kinānah ibn Nu’aym, that Qabīṣah ibn Mukhāriq said: I came to the Prophet (P.B.U.H) to seek his help in a payment which I became a guarantor for it, so he said:

A person who has guaranteed a payment for someone else: If someone has become a guarantor for a debt or payment, .they are allowed to beg until they receive the payment they guaranteed.

Once they have received it, they must stop begging.

A person whose property has been destroyed by a calamity: If an individual has experienced a significant calamity that has caused the destruction of their property, they are permitted to beg until they receive the means. to support their life or obtain a reasonable subsistence.

A person who is genuinely impoverished: If a person is genuinely suffering from poverty, and this condition is verified by three trustworthy members

The first part of the Ḥadīth has evidence: including: the Ḥadīth of ‘Abdullah ibn ‘Amr ibn Al-‘Āṣ, narrated by Al-Tirmidhī, the book of good morals, the chapter on what came that Allah Almighty loves to see the effect of His grace on His servant (2819), and he said: This Ḥadīth is Ḥasan. Imām Aḥmad reported it in ((Al-Musnad)) 2/182 (6708), so did Ibn Abī Al-Dunyā in ((Ash-Shukr)) (p 90) (51). Similarly, al-Ḥākim reported it in ((Al-Mustadrak)) 150/4 and he said: It was narrated through a Ḥasan chain of transmitters, yet they did not report it.

And his saying: ((And he hates misery and despair)) has a witness from the Ḥadīth of Zuhayr ibn Abī Alqamah, narrated by Aṭ-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 5/273 (5308). Al-Haythamī said in ((Majma‘ az-Zawā‘id)) 5/132: Its men are trustworthy.

And his saying: ((And He loves the forbearing))... It was mentioned in other routes on the authority of Abū Hurayrah, and he has evidence: including: what was narrated by al-Ṭabarī in ((Jāmi‘ al-Bayān)) 3/100 from the way of Sa‘īd ibn Abī ‘Urūbah, on the authority of Qatādah as Mursal.

As-Suyūṭī attributed it in ((Ad-Durr Al-Manthūr)) 1/634 to Ibn Al-Mundhir.

And Ibn Abī Ad-Dunyā narrated in ((Al-Ḥilm)) (pg. 47) (54) from the way of Sufyān ibn ‘Uyaynah on the authority of ‘Amr ibn Dinār as Mursal.

Ibn Abī Shaybah narrated in ((Al-Muṣannaf)) 8/380 (25732) via Al-A‘mash, on the authority of Maymūn ibn Abī Shabīb, as Mursal.

These chains of transmission are all Mursal, but they strengthen one another and support the Ḥadīth of the chapter.

of their community, they are allowed to beg until they receive the means to support their life or obtain a reasonable subsistence.

For any other reason, begging is forbidden. Engaging in begging for reasons other than those mentioned above is considered impermissible and should be avoided. ⁽¹⁾

Qatādah reported from Hilāl ibn Hiṣn, that Abū Saʿīd Al-Khudrī, said:

“Once, we became in short of funds, so it was said to me: Why will not go to the Prophet (P.B.U.H) and ask him to give us something in charity! I came to him and the first thing he received me was that he said:

“Whoever wants to refrain from asking, Allah, the Almighty will help him to refrain. Whoever wants to be content with his lot, Allah the Almighty will suffice him. And whoever asks for us, we will never save anything from him.”⁽²⁾

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- (1) [637] The assessment of the reliability of the chain of transmitters:

It includes Sulaymān ibn Fāris whom I could not find Jarḥ or Taʿdīl. In addition, this Ḥadīth was narrated from Ṣaḥīḥ ways on the authority of Hārūn.

The authentication of Ḥadīth:

Narrated by Ibn Khuzaymah in his ((Ṣaḥīḥ)) 4/64 (2359), on the authority of Muḥammad ibn Bashār and Ḥafṣ ibn ʿAmr Al-Rabāʿī, they said: ʿAbdul Wahhāb ath-Thaqafī narrated to us about it.

Similarly, it was narrated by an-Nasāʿī, The Book of Zakat, Chapter of Charity for Those Who Carry a Carrier 5/89, and Imām Aḥmad in ((Al-Musnad)) 5/60 (20601), and Ibn Khuzaymah, all of them via Ismāʿīl ibn Ibrāhīm, who said: Job narrated to us about it.

It was narrated by Muslim, The Book of Zakat, Chapter: To whom begging is not allowed (1044), Abū Dāwūd in Zakat, Chapter: To whom begging is allowed (1640), and An-Nasāʿī in The Book of Zakat, Chapter: Charity for a man who has become a guarantor for a payment 5/89 and Al-Dārimī in ((As-Sunan)) (1720), all of them reported it on the authority of Ḥammād ibn Zayd. Narrated by Al-Nasāʿī, The Book of Zakat, Chapter on the virtue of those who do not ask people for anything 5/96, and Ibn Khuzaymah in his ((Ṣaḥīḥ)) 4/65 (3601) Both of them are from Al-Awzāʿī. It was narrated by Imām Aḥmad in ((Al-Musnad)) 3/477 (15916), and Ibn Al-Jarūd in ((Al-Muntaqā)) see ((Ghawth Al-Makdud)) 2/25 (367), and Ibn Khuzaymah in his ((Ṣaḥīḥ)) 4/72 (2375) via Sufyan ibn Uyaynah.

It was narrated by Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥṣān)) 8/85 (3291) via Muammar, all of them on the authority of Hārūn ibn Riʿab with it, in a similar manner.

- (2) The assessment of the reliability of the chain of transmitters:

Its men are trustworthy. It was narrated by Abū Yaʿlā al-Mawṣilī in ((Musnad)) 2/367 (1129), and al-Ṭabarānī in ((Al-Muʿjam al-Awsaṭ)) 4/84 (3674) via Sulaymān at-Taymī. It was narrated by Abū Yaʿlā in ((Al-Musnad)) 2/455 (1267) via Shaybān. It was narrated by al-Ṭabarī in ((Jāmiʿ

I made up my mind and I said: Why should I not be content so that Allah suffice me, so I came back. I have never asked the Messenger of Allah anything after what I heard except for the necessary until the life inclined upon us and we were engaged in it except what Allah protected.

He (P.B.U.H) said as well:

“Showing undutiful behavior) to your mothers, to bury your daughters ‘Alive, to refuse others (their dues), and to demand things from others (which are not worth demanding), and He hates that you engage in gossip, asking many questions about people’s affairs and wasting wealth.”

And He (P.B.U.H) said as well:

“The Prophet (P.B.U.H) said: Hands are of three types: Allah’s hand is the upper one; the bestower’s hand is the one near it; the beggar’s hand is the lower one. So bestow what is surplus, and do not submit yourself to the demand of your soul)).

“The Messenger of Allah said: “Whoever begs when he has enough to suffice him, his begging will come on the Day of Resurrection like lacerations

al-Bayān)) 3/99, and al-Ṭaḥawī in ((Sharḥ Maʿānī al-Athār)) 2/16 via Saʿīd ibn Abī ʿArūbah. Aṭ-Ṭaḥawī narrated it in Sharḥ Maʿānī al-Athār)) 2/16 via Hishām ibn Ḥasan, all of them narrated it on the authority of Qatādah.

It was narrated by Al-Ṭayālīsī in ((Musnad)) (p. 293) (2211), and Imām Aḥmad in ((Al-Musnad)) 3/44 (11401), and Ibn Abī Shaybah in ((Al-Muṣannaf)) 4/343 (10783), and Al-Ṭaḥawī in ((Sharḥ Maʿānī al-Athār)) 2/16, and Abū Nuʿaym in ((Ḥilyat al-awliyāʾ)) 7/203, and al-Bayhaqī in ((Shuʿb al-Imān)) 3/267 (3504) all of them narrated it from the way of Shuʿbah on the authority of Abū Hamzah on the authority of Hilāl in a similar manner.

It was narrated by An-Nasāʾī, The Book of Zakat, Chapter of who is Mulḥif (who does not beg people persistently) 5/98, and Imām Aḥmad in ((Al-Musnad)) 3/9 (11060), and Ad-Daraqutnī in ((As-Sunan Al-Kubrā)) 2/118 via ʿAbdul Raḥmān ibn Abī Saʿīd Al-Khudrī. It was also narrated by Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 8/191 (3398), and Al-Bayhaqī in ((Dalāʾil Al-Nubuwwah)) 6/291 via Abū Salamah, both of them on the authority of Abū Saʿīd with its meaning.

Al-Bukharī narrated the Book of Zakat, the chapter on abstaining from begging (1469), and Muslim in the Book of Zakat, the chapter on the virtue of abstinence and patience (1053), both of them via ʿAṭāʾ ibn Yazīd Al-Laythī on the authority of Abū Saʿīd Al-Khudrī, may Allah be pleased with him, that some of the Ansār asked the Messenger of Allah (P.B.U.H).. So remind him of its meaning.

on his face.” It was said: “O Messenger of Allah, what is sufficient for him?”
He said: “Fifty Dirhams or their value in gold))

He Almighty said next:

{Whatever you give in charity is certainly well known to Allah}

Meaning: No charity escapes Him, and He will reward it fully and perfectly on the Day of Resurrection, when it is most desperately needed.

Qur’ān 2: 274 #

Allah Almighty said:

{Those who spend their wealth in charity day and night, secretly and openly}

[638] Ibn Fanjawayh informed me: Abū ‘Alī ibn Ḥabash Al-Muqrī’ narrated to us: Al-Ḥasan ibn ‘Alī ibn Zayd As-Samirī narrated to us: ‘Alī ibn Ishkāb relate to us: ‘Affān ibn Muslim narrated to us, Wuhayb narrated to us on the authority of Ayyūb, Mujāhid reported ibn ‘Abbās as saying: ‘Alī ibn Abī Ṭālib had only four dirhams, He gave one dirham secretly, without disclosing his identity as the donor.

He gave one dirham openly, letting others know that he was the donor. He gave one dirham at night. He gave one dirham during the daytime. ⁽¹⁾

(1) [638] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is Ḥasan, including ‘Alī ibn Ishkāb, who is Ṣadūq, and Al-Ḥasan ibn ‘Alī As-Samirī is straight-talking.

The authentication of Ḥadīth:

The Ḥadīth was reported by Ibn Mardawayh in his “Tafsīr” and attributed to him by Ibn Ḥajar in “Al-‘Ujāb fī Bayān al-Asbāb” 1/634, and Ibn Kathīr - as will come below - referred to Ibn Mardawayh’s narration.

It was narrated by Abd al-Razzāq in ((Tafsīr al-Qur’ān al-‘Aẓīm)) 1/108, and from his way by an-Naḥās in ((Ma’ānī al-Qur’ānī)) 1/305, and al-Ṭabarānī in ((Al-Mu’jam al-Kabīr)) 11/80 (11164), and al-Wāḥidī in ((Asbāb an-Nuzūl)) (p. 92), and in ((Al-Wasīt)) 1/392, and Ibn ‘Asākir in ((The History of Damascus)) 42/358, and ‘Abd ibn Ḥamīd as attributed to him by Ibn Ḥajar in ((Al-‘Ujāb fī Bayān Asbāb)) 1/635 On the authority of Abd al-Wahhāb ibn Mujāhid ibn Jabr, on the authority of his father, on the authority of Ibn ‘Abbās in a similar manner.

Narrated by Ibn Abī Hātim 2/543 (2883), Al-Wāḥidī in ((Asbāb An-Nuzūl)) (p. 92), and Ibn ‘Asākir in ((Tārīkh Damascus)) 42/358. From Yaḥyā ibn Yamān, on the authority of ‘Abd al-Wahhāb ibn Mujāhid, on the authority of his father, as Mursal.

Ibn Ḥajar attributed it in ((Al-‘Ujāb fī Bayān Asbāb)) 1/634 and As-Suyūṭī in ((Ad-Durr Al-Manthūr)) 1/642 from this route to Aṭ-Ṭabarī.

[639] Al-Ḥusayn ibn Muḥammad informed me: Mūsá ibn Muḥammad ibn ‘Alī narrated to us: Al-Ḥasan ibn ‘Alawiyyah al-Qaṭṭān narrated to us: ‘Alī ibn Siyābah narrated to us: Muḥammad ibn ‘Īsá al-Wābishī narrated to us: Sharīk narrated to us, on the authority of Abū Ishāq, that Yazīd ibn Rūmān said: “There is none from among us whom the verses of the Qur’ān were revealed to as much as it was revealed about ‘Alī ibn Abī Ṭālib.” ⁽¹⁾

[640] Abū ‘Umar al-Furātī informed us: Abū Mūsá narrated to us: Mūsá narrated to us: Abū Qudāmāh narrated to us: Safwān ibn ‘Īsá narrated to us: Muḥammad ibn ‘Ajlān narrated to us, on the authority of Zayd ibn Aslam on the authority of Abū Ṣāliḥ, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying: ‘

“A Dirham was better than a hundred thousand Dirhams.’ They said: ‘O Messenger of Allah, how?’ He said: ‘A man had two Dirhams and gave one in charity, and another man went to part of his wealth and took out a hundred thousand Dirhams and gave them in charity.” ⁽²⁾

Al-Haythamī stated in ((Majma‘ Az-Zawā‘id)) 6/324: It includes ‘Abd Al-Wahhāb ibn Mujāhid, and he is weak.

Ibn Kathīr said in ((Tafsīr al-Qur’ān al-‘Aẓīm)) 2/483: It was also narrated by Ibn Jarīr via ‘Abd al-Wahhāb and it is weak. However, Ibn Mardawayh narrated it from another source on the authority of Ibn ‘Abbās that it was revealed about ‘Alī Ibn Abī Ṭālib.

- (1) **The assessment of the reliability of the chain of transmitters:**

It includes Muḥammad ibn ‘Īsá Ṣwayliḥ and ‘Alī ibn Siyābah. Neither Jarḥ nor Ta‘dīl was raised about him.

- (2) **[640] The assessment of the reliability of the chain of transmitters:**

The compiler’s sheikh, I could not find any Jarḥ or Ta‘dīl about him, and it also narrated by Muḥammad ibn Ajlān, Ṣadūq Muḍṭarrib (truthful yet shaky). In addition, this Ḥadīth has been narrated from Ṣaḥīḥ paths on the authority of Ṣafwān ibn ‘Īsá.

The authentication of Ḥadīth:

It was narrated by Al-Nasa‘ī in the Book of Zakat, Chapter of the effort of the poor 5/59, on the authority of ‘Ubaydullah ibn Sa‘īd.

It was narrated by Ibn Khuzaymah in his ((Ṣaḥīḥ)) 4/99 (2443) on the authority of Muḥammad ibn Bashār. It was narrated by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 8/135 (3347) via Aḥmad ibn Ibrāhīm Al-Dawraqī.

Al-Ḥākim reported it in ((Al-Mustadrak)) 1/576, and he said: This Ḥadīth is Ṣaḥīḥ according to the condition of Muslim, and they did not record it. In addition, Adh-Dhahabī agreed with him, and it was narrated by Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 4/181 via Bakkār ibn Qutaybah, all of them on the authority of Safwān ibn ‘Īsá.

Juwaybir reported from aḍ-Ḍaḥāk that ibn ‘Abbās said: When Allah Almighty revealed:

{Charity is’ for the needy who are too engaged in the cause of Allah} up to the end of the verse, ‘Abdul-Raḥman ibn ‘AwfAz-Zuhrī sent a plenty of Dinars to the people of Aṣ-Ṣuffah until he enriched them. And ‘Ai ibn Abī Ṭālib during the middle of the night, contributed a significant amount of dates, which amounted to a Wasq (sixty Sa’). This charity offered by ‘Ali was particularly beloved to Allah. The verse, “Those who spend their wealth in charity day and night, secretly and openly,”

{Those who spend their wealth in charity day and night, secretly and openly}

The verse signifies that the charity of ‘Abd al-Raḥmān was given openly during the day, while ‘Alī’s charity was made in secret during the night, thus covering both aspects of giving for the cause of Allah⁽¹⁾

Ṣafwān disagreed with al-Layth ibn Sa’d, as an-Nasā’ī narrated it in the Book of Zakat, in the chapter of the effort of the poor 5/95, and Imām Aḥmad in ((al-Musnad)) 2/379 (8929) both of them narrated it on the authority of Qutaybah, he said: Al-Layth narrated to us on the authority of Ibn ‘Ajlān, on the authority of Sa’id ibn Abī Sa’id Al-Qa’qā’ ibn Ḥakīm, on the authority of Abū Hurayrah, through a Marfū’ chain of transmitters.

Ibn Ḥajar said in ((Iṭḥaf Al-Mahrah)) 14/517 - tracking down Al-Ḥakīm in his authentication of this Ḥadīth -: I said: Its authenticity is considered, because Al-Layth is more memorized than Ṣafwān, and he narrated it on the authority of Muḥammad ibn ‘Ajlān, so he said: On the authority of Sa’id Al-Maqbarī, and Al-Qa’qā’ ibn Ḥakīm On the authority of Abū Hurayrah, Ibn ‘Ajlān was Muḍṭarib about it, and he fell below the class of authenticity.

I said: Yes, it degenerates from the rank of authenticity, but to Al-Ḥasan, and the sheikhs of Ibn Ajlān are all trustworthy, and the confusion may be in the chain of transmitters from him, so sometimes he narrates it on the authority of Zayd ibn Aslam, on the authority of Abū Ṣāliḥ, and sometimes it narrates it on the authority of Sa’id Al-Maqbarī and Al-Qa’qā’ ibn Ḥakīm. It was narrated by Ibn Zanjawayh in ((Al-Amwāl)) 2/773 (1336), on the authority of ‘Abdullah ibn Ṣāliḥ, he said: Al-Layth told me, he said: Ibn Ajlān narrated to me, on the authority of Zayd ibn Aslam, on the authority of Sa’id ibn Abī Sa’id Al-Maqbarī, on the authority of Al-Qa’qā’ ibn Ḥakīm, on the authority of Abū Hurayrah with it.

I said: It doesn’t hurt either; Zayd ibn Aslam narrates on the authority of Abū Hurayrah and on the authority of Abū Ṣāliḥ. See ((Tahdhīb al-Kamāl)) al-Muzzī 10/13.

- (1) **The assessment of the reliability of the chain of transmitters:** It has a very weak chain of transmitters. I did not find it attributed.

The authentication of Ḥadīth:

According to Abū Umamah, Abū ad-Dardā', Makḥūl, al-Awzā'i and Rabāḥ ibn Zayd: suggested that this verse highlights the importance of horses dedicated to the cause of Allah. They are taken care of, provided for, and their expenses are incurred by the believers both during the day and at night.

It was also revealed regarding those individuals who could not use these horses for outward display or for any hidden purpose, indicating that their intent was purely for the sake of Allah.

[641] 'Abdullah ibn Ḥamīd informed us: Aḥmad ibn 'Abdullah informed us: Muḥammad ibn 'Abdullah al-Ḥaḍramī narrated to us.

Ibn Fanjawayh informed me: 'Umar ibn Aḥmad ibn Al-Qāsim narrated to us: Muḥammad ibn 'Abdullah al-Ḥaḍramī narrated to us: Ṣāliḥ ibn Ziyād as-Sūsī narrated to us: Yaḥyá ibn Sa'īd al-'Attār narrated to us: Sa'īd ibn Sinān narrated to us on the authority of 'Abdullah ibn 'Arīb, on the authority of his father that his grandfather reported the Prophet (P.B.U.H) as saying:

{Those who spend their wealth in charity day and night, secretly and openly}, until the end of the verse, then he said:

It was revealed about the horsemen.

Furthermore, 'Arīb added that it is believed that the devils avoid approaching a house in which there is an old horse.

It was reported that Abu Dharr, while observing some horses in a stable or a specific location, pointed out an old horse among them.

The owner of these horses took Abu Dharr's gesture as a sign and recited the verse from the Quran: ⁽¹⁾

It was mentioned by Al-Wāḥidī in ((Al-Basīt)) 1/164a, Al-Baghawī in ((Ma'lim Al-Tanzīl)) 1/340, Ibn Al-Jawzī narrated it in ((Zād Al-Masīr)) 1/330, and Abū Ḥayyān in ((Al-Baḥr al-Muḥīt)) 2/344 Juwaybir is very weak, and aḍ-Ḍaḥāk did not hear from Ibn 'Abbās.

- (1) [641] The assessment of the reliability of the chain of transmitters: Sa'īd ibn Sinān is very weak in it who is Matrūk, and Yazīd ibn 'Abdullah and his father are unknown.

The authentication of Ḥaḍīth:

Narrated by Abū Nu'aym in ((Ma'rifat Al-Ṣaḥābah)) 4/2252 (5592), on the authority of Muḥammad ibn Muḥammad ibn Aḥmad, he said: Muḥammad ibn 'Abdullah Al-Ḥaḍramī narrated to us about it.

It was narrated by Ibn Sa'īd in ((at-Tabaqāt al-Kubrā)) 7/433, and Ibn Abī 'Aṣīm in ((Al-Aḥad wa al-Mathānī)) 5/158 (2696), and Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) 2/542 (2880),

{Those who spend their wealth in charity day and night, secretly and openly}

[642] Ibn Fanjawayh informed me: ‘Umar ibn Muḥammad ‘Abdullah an-Nahrwānī narrated to us: ‘Alī ibn Muḥammad ibn Mahrawyah al-Qazwīnī narrated to us: ‘Alī ibn Dāwūd al-Qantarī narrated to us: ‘Abdullah ibn Ṣāliḥ narrated to us: Abū Shurayḥ narrated to me, on the authority of Qays ibn al-Ḥajjāj, on the authority of Ḥanash ibn ‘Abdullah aṣ-Ṣan’ānī reported

Ibn ‘Abbaas explained that the verse:

{Those who spend their wealth in charity day and night, secretly and openly},

refers to the expenditure for the fodder of horses.

In this context, “charity” encompasses the resources spent on maintaining and caring for horses, whether done during the day or at night, and whether the contribution is made privately or openly. ⁽¹⁾

and Abū Ash-Sheikh in ((Al-‘Azamah)) 5/1781 (1283), and Al-Wāḥidī in ((Asbāb An-Nuzul)) (p. 90), and in ((Al-Wasit)) 1/392, all of them narrated it from different paths, on the authority of Muḥammad ibn Shu‘ayb ibn Shābūr.

It was narrated by al-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 17/188 (504) and in ((Al-Mu‘jam al-Awsat)) 2/17 (1083), via Abū Ja‘far An-Nufaylī. It was narrated by Abū ash-Sheikh in ((Al-‘Azamah)) 5/1782 (1284) via Abū Ḥaywah, all of them on the authority of Sa‘īd ibn Sinān, according to him.

It was narrated by Aṭ-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 17/189 (506), and Abū Ash-Sheikh in ((Al-‘Azamah)) 5/1645 (1089) via Muḥammad ibn Shu‘ayb ibn Shābūr. It was narrated by Abū Nu‘aym in ((Ma‘rifat aṣ-Ṣaḥābah)) 4/2251 (5591) via Abū Ḥaywah, both of them related it on the authority of Sa‘īd ibn Sinān in it, briefly mentioning his saying: ((The jinn....))

This saying has been mentioned in the previous sources, and It is Marfū‘ and it is not from the words of Arabs.

Al-Ṭabarānī said ((Al-Mu‘jam al-Awsat)) 2/17 (1084): It is unique to Sa‘īd ibn Sinān.

I said: This is a very weak chain of transmitters. It includes Sa‘īd ibn Sinān who is Matrūk, and Yazīd and his father are unknown.

Ibn Kathīr said in (Tafsīr al-Qur‘ān al-‘Azīm) 2/482-483, 7/112: This Ḥadīth is Munkar and its chain of transmitters is not valid, nor is its text.

(1) [642] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters contains ‘Umar ibn Muḥammad ibn ‘Abdullah, I did not find any Jarḥ or Ta‘dīl about him, and ‘Abdullah ibn Ṣāliḥ is Ṣadūq Yukḥṭī’, and he has another path on the authority of ‘Abdul Raḥmān ibn Shurayḥ.

The authentication of Ḥadīth:

[643] On the authority of Abū Shurayḥ, on the authority of someone who narrated to him, that ibn al-‘Aqabah said:

“If someone dedicates a horse to the cause of Allah, they will be rewarded with one good deed for every hair that falls from it.”

Abū Hurayra had a practice where he would recite a verse when passing by a healthy or well-fed horse, and he would remain silent when passing by a thin or lean horse. ⁽¹⁾

[644] Abū Bakr Muḥammad Aḥmad ibn ‘Abdūs Al-Hīrī informed us: Abū al-‘Abbās ‘Abdullah ibn Ya‘qūb ibn Ishāq al-Kirmānī informed us: Abū ‘Abdullah Muḥammad Zakarīyā narrated to us on the authority of Abū Bakīr al-Kirmānī: Wakī‘ ibn al-Jarrāḥ narrated to us: ‘Abdul Ḥamīd ibn Bahrām narrated to us on the authority of Shahr ibn Ḥawshab, Asmā’ bint Yazīd reported the Messenger of Allah (P.B.U.H) as saying:

“If someone keeps a horse in the cause of Allah, motivated by their faith in Allah and their trust in His promise, they will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine.” ⁽²⁾

Narrated by the compiler and Al-Wāḥidī in ((Asbāb An-Nuzūl)) (p. 91)

It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/21 (19590), and Ibn Abī Ḥātim in ((Tafsīr al-Qur‘ān al-‘Azīm)) 2/543 (2881), both of them from the way of Zayd ibn al-Ḥubāb. He said: ‘Abdul Raḥmān ibn Shurayḥ narrated to us with in a similar manner.

This chain of transmitters is Ḥasan, Qays is trustworthy, and Zayd ibn Al-Ḥubāb is Ṣadūq.

And he brought it out from the path of Qays ibn Al-Ḥajjāj: Abd ibn Ḥamīd in his ((Tafsīr)), as Ibn Ḥajar attributed it to him in ((Al-‘Ujāb fi Bayān Al-Asbāb)) 1/636.

As-Suyūṭī attributed it in ((Ad-Durr al-Manthūr)) 1/641 to Ibn Al-Mundhir.

- (1) **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is weak, including unknown man and I did not find who reported it.

- (2) **[644] The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters includes ‘Abdullah ibn Ya‘qūb is weak, and Shahr ibn Ḥawshab is Ṣadūq Yahim. Also, it contains whom I did not find. The Ḥadīth was narrated from Ṣaḥīḥ chains of transmitters on the authority of Wakī‘ and has evidence.

The authentication of Ḥadīth:

Narrated by the compiler: Al-Wāḥidī in ((Asbāb an-Nuzūl)) (p. 91)

It was narrated by Imām Aḥmad in ((Al-Musnad)) 6/458 (27593), and Abū Bakr ibn Abī Shaybah in ((Al-Muṣannaf)) 11/457 (34052), and Ishāq ibn Rahawayh in ((Musnad)) - 5/181 (2037) All of them reported it from Wakī‘ in a similar manner.

[645] Abū ‘Umar al-Furātī informed us: Abū Mūsā informed us: Sa‘īd ibn ‘Uthmān al-Jazarī narrated to us: Fāris ibn ‘Umar narrated to us: Ṣāliḥ ibn Fanjawayh narrated to us: Sulaymān ibn ‘Umar narrated to us: on the authority of ‘Abdul-Raḥman ibn Yazīd ibn Jābir, Makhḥūl reported the Messenger of Allah (P.B.U.H) as saying:

“Whoever spends on his horse for the sake of Allah will be rewarded just like the one who extends his hand in charity”⁽¹⁾

Allah Almighty said further:

{Their reward is with their Lord}

According to al-Akhfash and Quṭrub, when the noun connected with the verb is mentioned, “Fā’ “ will be associated with the predicate, which provides a sense similar to “Man” in the apodosis.

It was narrated by Imām Aḥmad in ((Al-Musnad)) 6/455 (27574) on the authority of Abī Al-Naḍr. Narrated by ‘Abd ibn Ḥamīd in his ((Musnad)) as in ((Al-Mukhtab)) (p. 457) (1583), on the authority of Ahmad ibn Yūnus, both of them on the authority of ‘Abd Al-Ḥamīd, in a similar manner, and in the beginning there is an addition.

Al-Haythamī said in ((Majma‘az-Zawā‘id)) 5/261: It was narrated by Aḥmad, including Shahr, and it is weak.

But he has a witness from the Ḥadīth of Abū Hurayrah, narrated by Al-Bukharī in the Book of Jihad, in the chapter of those who imprison a mare for the sake of Allah (2853), and An-Nasā‘ī in the book of horses, in the chapter of horse fodder 6/225.

- (1) **[645] The assessment of the reliability of the chain of transmitters:**

The Ḥadīth with this chain of transmitters is Mawḍū‘, in which Sulaymān ibn ‘Amr is a liar.

The authentication of Ḥadīth:

Narrated by Al-Muṣannaḥ: Al-Wāḥidī in ((Asbāb Al-Nuzul)) (p. 91).

Abū Dāwūd narrated in the book of clothing, the chapter on what came about the lower garment (4089), and Imām Ahmad in ((Al-Musnad)) 4/179 (17622), 4/180 (17624), and Aṭ-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 6/ 94-95 (5616, 5617), all of them narrated it from the path of Qays ibn Bishr, on the authority of his father, on the authority of Sahl ibn Al-Ḥanzaliyah, as Marfū‘. An-Nawawī said in ((Riyāḍ aṣ-Ṣaliḥīn)) (p. 260): It was narrated by Abū Dāwūd with a Ḥasan chain of transmitters, except for Qays ibn Bishr; They differed in documenting it and weakening it, and Muslim narrated it.

And he has a witness from the Ḥadīth of Abū Hurayrah, narrated by Abū Ya‘lā in ((Musnad)) 10/408 (6014), and Aṭ-Ṭabarānī in ((Al-Mu‘jam al-Awsaṭ)) 3/260 (3088).

Al-Haythamī said in ((Majma‘ Al-Zawā‘id)) 5/259: It was narrated by Abū Ya‘lā, and aṭ-Ṭabarānī in ((Al-Awsaṭ)) and its men are the men of Aṣ-Ṣaḥīḥ.

In other words, it means that whoever spends in the way of Allah, their reward awaits them from their Lord.

{and there will be no fear for them, nor will they grieve}.

Qur'ān 2: 275 #

{Those who consume interest}

The term used in the Qur'ān is “Riba,” which refers to interest or usury.

It is the act of increasing capital without engaging in an actual sale.

Some variations include ar-Ribā'

for the act of raising capital, “Arbaa” for an increase,

“Armaa” for an augmentation

al-Rimmā' is also used to refer to interest.

‘Umar ibn al-Khaṭṭab warned against unfair practices and usury, advising not to exchange gold for gold unless it’s equal, the same for silver, and not to increase one amount over the other. He also advised not to trade something you do not possess for something you have and not to leave someone waiting for payment.

I fear ramā' for you.” Rama is usury.

Regarding the variations in pronunciation, it was initially written with a Kasrah. (short vowel mark) on the letter “Yā' “

but it was written with a “Wāw “ by some.

According to Al-Farrā', it was written that way as the people of Hijāz had learnt writing from the people of al-Ḥirāh where they would utter it al-Ribw, so they taught the Arabs the form of the letter according to their tongue, thus, the learnt it that way from them.

Likewise, Abū as-Sammāl al-‘Adawī recited it. However, Ḥamzah and Al-Kisā'ī recited it with Imālah (inclination) due to the vowel of Kasrah in Rā'. The other reciters read it with Tafkhīm due to the Faṭḥah in Bā'.

Nowadays, it is acceptable to write it with “ Wāw “ “Ya, . or “Alif” in accordance with Qur'ānic script

Allah Almighty said:

{Those who consume interest},

refers to those who engage in usury or deal with it. The term Ya'kulun"consume" here indicates that they are heavily involved in usury.

Usury can take different forms: involving gold, silver, foodstuffs, and beverages.

It is essential to note .that when selling these items, the transaction. should generally be carried out in a like-for-like manner,. hand to hand, without any difference in type or quantity.

For instance, . it is not permissible to sell one Sa' (a unit of measurement. It's estimated to be roughly equal to (650 grams = 2.6 kilograms).

of wheat for two Sa's of wheat,. neither in a cash transaction nor on credit. This prohibition is .because they are the same type of commodity.

However, it is not forbidden to sell. one Sa' of wheat for two Sa's of barley or one Sa' of barley for two Sa's of wheat, either in a cash transaction (yet it is not allowed to sell it on credit).

In common practice, people typically use three types of commodities in their transactions: those used as food or beverages, items with fluctuating prices, and things that hold intrinsic value but do not fall under the first two categories, like gold and silver.

Usury is primarily related to these two categories.

Therefore, it is not allowed to exchange them with one another with an increase in value.

The third category, including items that neither serve as food nor have variable prices, can be exchanged with each other without restrictions, whether in cash or on credit.

This is a summary of the understanding of usury according to the Mazhab (jurisprudential school of thought) of ash-Shafi'ee.

- According to Maalik ibn Anas, any price or measure related to items that can be be used as foodstuff is considered incorporated in interest.

The Iraqis, stated that every measure related to weight (such as measuring commodities by weight) is included in interest.

The people of Hijāz quoted from the following:

[646] Abū ‘Abdullah ath-Thaqafī informed us: Abū Bakr as-Sunnī informed us: Abū ‘Abdul-Raḥman an-Nasa’ī informed us: Muḥammad ‘Abdullah ibn Bazī’ informed us: Yazīd narrated to us: Salamah-who is ibn ‘Alqamah-narrated to us-on the authority of Muḥammad Sirīn, that Muslim ibn Yasār and ‘Abdullah ibn ‘Atīq said:

‘Ubādah ibn aṣ-Ṣāmit and Mu‘āwiyah gathered together in one place, so ‘Ubādah said: The Prophet Muhammad. (PBUH). forbade certain transactions:

- Selling gold for gold
- Selling silver for silver
- Selling wheat for wheat
- Selling barley for barley .These transactions are prohibited unless they are “like for like.”

1. The Prophet Muhammad (PBUH) allowed other transactions:

- Selling gold for silver
- Selling silver for gold
- Selling wheat for barley
- Selling barley for wheat
- These transactions are permitted and do not require a “like for like” exchange.

One of them (the narrators) said: He who made an addition or demanded an addition, in fact, dealt in usury except in case where their classes differ. ⁽¹⁾

(1) [646] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is Ḥasan. It includes ‘Abdullah ibn ‘Atīq is acceptable, and Muslim ibn Yasār did not hear from Ubadah, but they were followed by an Ṣaḥīḥ path, so the Ḥadīth is Ṣaḥīḥ for others.

The authentication of Ḥadīth:

It was narrated in ((Sunan an-Nasā’ī)) in the Book of Sales, Chapter selling wheat for wheat 7/274, and in ((As-Sunan Al-Kubrā)) 4/26 (6152).

It was narrated by Ibn Mājah in the trades, Chapter on Exchange and What Is Not Permissible, more or less Hand to Hand (2254) on the authority of Ḥāmid ibn Masada, who said: Yazīd ibn Zuray’ narrated to us about it.

It was narrated by An-Nasā’ī in the Book of Sales, Chapter: Selling wheat for wheat 7/275, and in “Al-Sunan Al-Kubrā” 4/26 (6153), and Ibn Mājah in Trades, Chapter on Exchange and What

Allah Almighty said: {will stand (on Judgment Day) like those driven to madness by Satan's touch},

indicating that they will not be able to rise from their graves on the Day of Resurrection, similar to those who are possessed or obsessed by devils.

The word “al-Khabṭ». literally refers to striking or mounting. It can also be used to describe a camel treading. upon people or striking the land with its feet.

is Not Permissible, more or less Hand to Hand (2254), and Imām Aḥmad in ((Al-Musnad)) 5/320 (22727), and Al-Shāshī in ((Musnad)) 3/165 (1245), all of them narrated it from Ismā'īl Ibn 'Āliyah. And it was narrated by An-Nasā'ī in the Book of Sales, Chapter on Barley for Barley 7/275, and in ((Al-Sunan Al-Kubrā)) 4/27 (6154) via Bishr Ibn Al-Mufaḍḍal, both of them on the authority of Salamah ibn Alqamah with it, in a similar manner.

Al-Ḥāmidī narrated it in ((Musnad)) 1/192 (390), and Ash-Shāshī in ((Musnad)) 3/166 (1246, 1247), via: 'Alī ibn Zayd ibn Jud'ān. It was narrated by 'Abd al-Razzāq in ((Al-Muṣannaf)) 8/34 (14194), and Al-Bayhaqī in ((Al-Sunan Al-Kubrā)) 5/276 via Ayyūb.

It was narrated by Ash-Shāshī in his ((Musnad)) 3/167 (1248) via Hishām ibn Ḥasan, all of them on narrated it on the authority of Ibn Sirīn on the authority of Muslim ibn Yasār with it, in a similar manner.

An-Nasā'ī said in the Book of Sales, Chapter: Selling barely for barely 7/276: Qatādah disagreed with him; he narrated it on the authority of Muslim, on the authority of Abū al-Ash'ath, on the authority of 'Ubādah.

Al-Bayhaqī said in ((As-Sunan Al-Kubrā)) 5/276: This Ḥadīth was not heard by Muslim ibn Yasār from 'Ubādah ibn as-S, rather he heard it from Abū Al-Ash'ath Aṣ-Ṣan'ānī on the authority of 'Ubādah.

Narrated by Abū Dāwūd in the Book of Sales, Chapter on Exchange (3349), An-Nasā'ī in the Book of Sales, Chapter on Selling wheat for wheat 7/276, and in ((As-Sunan Al-Kubrā)) 4/28 (2155, 6156), and Al-Ṭaḥawī in ((Sharḥ Ma'ānī al-'Athār)) 4/66, Ash-Shāshī in ((Musnad)) 3/162-164 (1242, 1244, 1249), and Al-Bayhaqī in ((Al-Sunan Al-Kubrā)) 5/276, 277, 282, all of them narrated it via Muslim ibn Yasār.

It was narrated by Muslim in the Book of Sales, Chapter on Exchange and Selling Gold for gold in Cash (1587). In addition, Abū Dāwūd narrated it in Book of Sales, Chapter on Exchange (3350), and Al-Tirmidhī in Book of Sales, Chapter on what came about wheat for wheat, like for like (1240), and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ. Also, An-Nasā'ī reported it in ((As-Sunan Al-Kubrā)) 4/28 (6157). Likewise Imām Aḥmad narrated it in ((Al-Musnad)) 5/314 (22683), Al-Dārimī in ((as-Sunan)) (2621), and Ibn Al-Jārūd in ((Al-Muntaqā)) See ((Ghawth al-Makdūd)) 2/226 (650), and Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥṣān)) 11/389, 393 (5015, 5018), and Aṭ-Ṭaḥawī in ((Sharḥ Ma'ānī al-'Athār)) 4/ 66, all of them from Abū Qilābah, both of them on the authority of Abū al-Ash'ath Al-Sama'ānī, on the authority of 'Ubādah with his chain of transmitters.

it is said Naaqah Khaboot .(treading she-camel)

The poet Zuhayr. expressed a similar idea,

I saw calamities come haphazardly,

whoever they strike will die

and whoever they miss, he lives for long

[647]‘Abdullah ibn Ḥamīd informed us: Aḥmad ibn Muḥammad Yūsuf narrated to us: ‘Ubaydullah ibn Yaḥyá narrated to us narrated to us: Ya‘qūb ibn Sufyān narrated to us: Ismā‘il ibn Sālim narrated to us: ‘Abbād ibn ‘Abbād narrated to us, on the authority of Abū Hārūn al-‘Abdī, Abū Sa‘īd al-Khudrī reported the Messenger of Allah (P.B.U.H) as saying in the event of Isrā’:

“Jibrīl . (peace be upon him) .came to me and took me to a group of people. Each person’s belly appeared large like a spacious house, while the people of Pharaoh are exposed to the torment of the Fire in their graves, .both in the morning and evening.

These people will come forth like thirsty camels, .striking the stones and trees. They will be devoid of hearing and comprehension.

When the companions of these large bellies experience the torment, they will try to stand up, but their bellies will drag them down, causing them to fall. One of them will manage to stand briefly, only to be thrown down again.

They will be unable to escape. until the people of Pharaoh come to them, making them aware of their coming and going.

This is the torment they will face in the grave, between the life of this world and the Hereafter.”

The Prophet (PBUH) .then mentioned that the people of Pharaoh will implore, “O Allah, do not let the Hour come!”.

However, on the Day of Resurrection, they will beseech,

{And on the Day the Hour will be established ‘it will be said’, “Admit Pharaoh’s people into the harshest punishment ‘of Hell} [40:46]

Upon hearing this, I asked Jibrīl (peace be upon him), “Who are these people?” Jibrīl replied, “They are those who engage in usury (interest) and

on the Day of Judgment, they will stand like those driven to madness by the touch of Satan.”⁽¹⁾

[648] On the authority of Ya‘qūb said: Al-Ḥajjāj narrated to us: Ḥammād ibn Salamah narrated to us, on the authority of ‘Alī ibn Zayd on the authority of Abū As-Salt, **Abu Hurayrah reported that the Messenger of Allah (PBUH) said:**

“On the night of my ascension to heaven, I encountered a group of people whose bellies were like houses, and within these bellies were visible snakes. I asked Gabriel about their identity, and he informed me that they were individuals who had engaged in usury.”⁽²⁾

(1) [647] **The assessment of the reliability of the chain of transmitters:**

In its chain of transmitters, Imārah ibn Jwayn is Matrūk, and the compiler’s sheikh, I did not find any Jarḥ or Ta‘dīl about him.

The authentication of Ḥadīth:

Narrated by the compiler: Al-Baghawī in ((Ma‘ālim at-Tanzīl)) 1/341.

It was narrated by ‘Abd al-Razzāq in ((Tafsīr al-Qur‘ān al-‘Aẓīm m)) 2/365, and it was transmitted by al-Ṭabarī in ((Jāmi‘ al-Bayān)) 3/102 on the authority of Ma‘mar. It was narrated by aṭ-Ṭabarī in ((Jāmi‘ al-Bayān)) from another route on the authority of Ma‘mar. It was narrated by Al-Bayhaqī in “Dalā’il An-Nubuwwah” 2/390, via Abū Muḥammad ibn Asad Al-Hamānī, 2/396 via Nuḥ ibn Qays Al-Ḥiddānī and Hushaym, all of them at length. It was narrated by Al-Asfḥānī in ((Al-Targhīb wa’l-Tarhīb)) 2/185 (1400) via Muja‘ah ibn Az-Zubayr, all of them on the authority of Abū Hārūn Al-‘Abdī with it.

This is a very weak chain of transmitters, if not Mawḍū‘, in which Abū Hārūn al-Abdī is Matrūk, and he was denied by some scholars.

As-Suyūṭī attributed it in ((Ad-Durr Al-Manthūr)) 5/195 to Ibn Abī Hātim, Ibn Mardawayh, and Ibn ‘Asākir.

(2) [648] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters includes ‘Alī ibn Zayd ibn Jud‘ān who is weak, and Abū aṣ-Ṣalt is of unknown status, and I did not find it except through this path.

Narrated by Ibn Mājah in the Book of Commerce, Chapter of Excessiveness in Usury (2273), and Imām Aḥmad in ((Al-Musnad)) 2/353 (8640) and from his way by Al-Muzzī in ((Tahdhīb Al-Kamāl)) 33/428, and Ibn Abī Shaybah in ((Al-Muṣannaf)) 13/219 (37571), and Ibn Abī Hātim in ((Tafsīr al-Qur‘ān al-‘Aẓīm)) as Ibn Kathīr transmitted it in ((Tafsīr al-Qur‘ān al-‘Aẓīm)) 2/484-485, all of them narrated it from the path of Ḥasan ibn Mūsá, and it was narrated by Imām Aḥmed and from his path Al-Muzzī from ‘Affān route..

It was narrated by Imām Aḥmad in ((Al-Musnad)) 2/363 (8757) via ‘Abdul Ṣamad ibn ‘Abdul Wārith. It was narrated by Al-Aṣbahānī in ((Al-Targhīb wat-Tarhīb)) 2/189 (1404) via Yūnus ibn Muḥammad Al-Mu‘ddib, all of them narrated it on the authority of Ḥammād ibn Salamah in it.

As for Allah's the Almighty statement:

{That is because they say, "Trade is no different than interest}.

It refers to the consequence that befell them as a result of their statement and their permission of engaging in usury.

During the era of Ignorance (Jāhiliyyah), when someone owed a debt to another person and the payment became due, the creditor would ask for a delay in repayment, offering to increase the amount in return. They would justify this practice by claiming that it was equivalent to making a profit. at the beginning of a transaction or when the payment becomes due due to the extension of time.

Therefore, Allah the Almighty refuted their claim and stated

{But Allah has permitted trading and forbidden interest. Whoever refrains—after having received warning from their Lord},

The verse indicates reminding and threatening

{From his Lord}

The verse indicates reminding and threatening

As-Suddī commented that the term "admonition" refers to the Qur'ān, although the verb is used in the masculine form due to the presence of Maw'izah (admonition), and both Maw'izah and Wa'z (warning) carry similar meanings.

Al-Hasan. recited it as "Faman Jaa'athu Maw'izah".

(Whoever receives a warning) This is similar to Allah's statement,

{O humanity! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts}. [10: 57]

{Whoever refrains}, means whoever abstains from engaging in usury as soon as they acquire this knowledge.

Ibn Kathīr said in ((Tafsīr al-Qur'ān al-'Aẓīm)): There is weakness in its chain of transmitters. Al-Buṣīrī said: This chain of transmitters is weak. For the weakness of 'Alī ibn Zayd. ((Miṣbāḥ az-Zujājah)) 2/23 (804).

I said: Abū Aṣ-Ṣalt is unknown.

{May keep their previous gains}, In doing so, Allah will forgive their previous involvement in usury, and they will be allowed to retain their previous gains.

{And their case is left to Allah}. Glory be to Him. If He wills, He will protect the person and make them steadfast. And if He wills, He may let them fail and return to engaging in usury.

It has been said that the person's matter is completely in the hands of Allah, regarding what He commands, forbids, permits, and prohibits. The person has no authority in the matter; it is solely up to Allah.

Maḥmūd al-Warrāq composed a statement in this regard:

To Allah belongs everything in His creation,

And none has a choice in their own affair.

{As for those who persist}, meaning those who continue to engage in usury even after knowing that Allah has prohibited it, they deserve punishment. In this case, the evidence stands against them.

This is why Allah said,

{They will be there forever}.

This is supported by the following narration:

[649] Abū Muḥammad al-Makhladī narrated to us: Abū Ḥamid ash-Sharqī informed us: Aḥmad ibn Yūsuf As-Sulamī narrated to us: An-Naḍr ibn Fanjawayh narrated to us: 'Ikrimah ibn 'Ammār narrated to us: Yaḥyá, that is, ibn Kathīr narrated to us: Abū Salamah narrated to us, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

“Usury has seventy degrees, and the least of them is equivalent to a man who marries (having sexual relations with) his own mother.”⁽¹⁾

(1) [649] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters is weak. 'Ikrimah ibn 'Ammār in his narration, on the authority of Yaḥyá ibn Abi Kathīr, is Muḍṭarib, and there is a difference of opinion on this Ḥadīth, and it has other paths and evidence that some authorities see that it supports it and that it is true in all its ways, and another team believes that the Ḥadīth is rejected and false.

The authentication of Ḥadīth:

It was narrated by Ibn Al-Jārūd in ((Al-Muntaqā)), see ((Ghawth Al-Makdūd)) 2/217 (647), on the authority of Aḥmad ibn Yūsuf as-Sulamī with it.

[650] ‘Abdullah ibn Ḥamīd informed us: Abū Al-Ḥusayn Aḥmad ibn

He also narrated it on the authority of Sulaymān ibn Muḥammad, who said: An-Naḍr ibn Muḥammad narrated it to us about it. And he does not have permission to hear ‘Ikrimah.

It was narrated by Ibn ‘Uday in ((Al-Kāmil)) 5/275, and Al-Bayhaqī in ((Shu‘b al-Imān)) 4/394 (5520), and Al-‘Aqīlī commented it in ((Al-Ḍu‘fā’ Al-Kabīr)) 2/258, all of them from ‘Afīf ibn Sālim.

It was narrated by Al-Bukhārī in ((Al-Tārīkh Al-Kabīr)) 5/95, Al-‘Aqīlī in ((Al-Ḍu‘fā’ Al-Kabīr)) 2/257, and Ibn ‘Uday in ((Al-Kāmil)) 4/244, and his wording was not mentioned.

Similarly, Al-Bayhaqī narrated it in ((Shu‘b al-Imān)) 4/394 (5521), and Ibn Al-Jawzī in ((Al-Mawḍu‘āt)) 3/20-21 (1224-1225), all of them narrated it from ‘Abdullah ibn Ziyād, both of them on the authority of ‘Ikrimah with it.

Al-Bayhaqī said in ((Ahlul Imān)) 4/394 via ‘Afīf: This chain of transmission is Gharīb, but it is known as ‘Abdullah ibn Ziyād on the authority of ‘Ikrimah, and this ‘Abdullah ibn Ziyād used to narrate Munkar Ḥadīths .

Al-Mundhirī said in ((Al-Targhīb wat-Tarhīb)) 3/6: Al-Bayhaqī narrated it through a Ḥasan chain of transmitters.

Ibn Al-Jawzī said in ((Al-Mawḍu‘āt)) 3/24: As for the Ḥadīth of Abū Hurayrah, it is on the way of ‘Abdullah ibn Ziyād and they rejected him.

I said: I did not find anyone who rejected him. But Al-Bukhārī said about it: He used to narrate Munkar Ḥadīths.

See ((The Great History)) of Bukhārī 5/95, ((Lisān Al-Mizān)) by Ibn Ḥajar 3/287.

Adh-Dhahabī said in ((Tartīb Al-Mawḍu‘āt)) (p. 196): Two people narrated it from him, and this is false.

Aḥmad ibn Ishāq Al-Ḥaḍramī disagreed with them, as Al-‘Aqīlī narrated it in ((Aḍ-Ḍu‘fā’ al-Kabīr)) 2/258 from his way on the authority of ‘Ikrimah ibn ‘Ammār, on the authority of Yaḥyá ibn Abī Kathīr, on the authority of Abī Salamah, on the authority of ‘Abdullah ibn Salām with him from what he said.

Al-Mundhirī said in ((Al-Targhīb wa’l-Tarhīb)) 3/6: It is the correct one.

It was narrated by Ibn Mājah in the Book of Commerce, Chapter on Excessive Interest in Usury (2274), and Al-Bayhaqī in ((Shu‘b al-Imān)) 4/395 (5522), both of them from Abū Ma’shar, and it was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/518 (22315). And Ibn Abī Ad-Dunyā in ((Aṣ-Ṣamt)) (p. 307) (173), and in ((Al-Ghībah wal-Namīmah)) (p. 50) (34), and Al-Aṣbahānī in ((Al-Targhīb wal-Tarhīb)) 1/347 (590), 2/191 (1409), all of them narrated it from the way of ‘Abdullah ibn Sa’id ibn Abī Sa’id Al-Maqbarī, both of them are on the authority of Sa’id Al-Maqbarī and with Ibn Abī Shaybah and Al-Aṣbahānī, on the authority of his grandfather, on the authority of Abū Hurayrah with it, in a similar manner.

Al-Buṣīrī said in ((Miṣbāh al-Zujājah)) 2/23 (805): This chain of transmitters is weak. Abū Ma’shar is Najīh ibn ‘Abdul Raḥmān.

And ‘Abdullah ibn Sa’id ibn Abī Sa’id al-Maqbarī is Matrūk.

Ibn Abī Hātim said in ((Al-Ilal)) 1/379 (1132): I heard my father, and he mentioned a Ḥadīth narrated by Fudayl ibn Iyaḍ, on the authority of Layth, on the authority of Al-Mughīrah, on the

Ḥimdān As-Sijzī informed us; Aḥīd ibn al-Ḥārith narrated to us: Qutaybah ibn Sa'īd narrated to us: Abū 'Awānah narrated to us, on the authority of Simāk, on the authority of 'Abdul-Raḥman ibn 'Abdullah ibn Mas'ūd, that ibn Mas'ūd reported that the Messenger of Allah (peace and blessings be upon him). cursed those who engage in usury, including the one who accepts it, the one who pays it, the one who records it, and the two witnesses to it. He stated that they are all equal in their sinfulness.⁽¹⁾

authority of Abū Hurayrah, he said: usury... My father said: This is a mistake, but it is Layth, on the authority of Abū Al-Mughīrah, whose name was Ziyād, on the authority of Abū Hurayrah. I said: Ziyād, only Layth ibn Abī Sālim narrated from him, and Ibn Hibbān mentioned him in ((Al-Thiqāt)), ((At-Tārikh al-Kabīr)) by Bukharī 3/367, ((Al-Jarḥ wal-Ta'dīl)) by Ibn Abī Hātim 3/543, and ((Al-Thiqāt)) by Ibn Hibbān 4/259.

Layth ibn Abī Sālim has weakness due to his poor memory and the report is Mawqūf.

There are evidences for the Ḥadīth of Abū Hurayrah, including:

What al-Hakīm narrated in ((Al-Mustadrak)) 2/43, and on the authority of Al-Bayhaqī in ((Shu'ab al-Imān)) 4/394 (5519) via Muḥammad ibn Ghālib, he said: 'Amr ibn 'Alī narrated to us, he said: Ibn Abī 'Uday narrated to us, he said: Shu'bah narrated to us on the authority of Zubayd, on the authority of Ibrāhīm, on the authority of Masrūq, on the authority of 'Abdullah ibn Mas'ūd, with a chain of transmitters.

Al-Ḥakīm said: It is Ṣaḥīḥ upon the standard of the two Sheikhs.

Al-Bayhaqī said in ((Shu'ab al-Imān)) 4/394: This is a true chain of transmitters, and the text is denied by this chain of transmitters, and I only know it as an illusion, as if some of the narrators of the chain of transmitters entered its chain of transmitters.

It was narrated by Ibn Mājah in the Book of Commerce, Chapter of Excessiveness in Usury (2275), Al-Bazzār in ((Al-Baḥr Al-Zakhār)) 5/318 (1935), and Abū Nu'aym in ((Dhikr Akhbār Isfahan)) 2/61 via 'Abdullah ibn Bandār ibn Ibrāhīm, all of them on the authority of 'Amr ibn 'Alī with the wording: ((usury has seventy-three chapters)) and they do not have ((the easiest of it is like...)) and at Al-Bazzār there is an addition: ((and polytheism is like that)).

And the Ḥadīth was authenticated by As-Suyūṭī, and see ((Fayḍ al-Qadīr)) by al-Manāwī 4/66 (4507).

Al-Albānī graded it Ṣaḥīḥ, and he mentioned many witnesses for it.

See ((Silsilah Al-Aḥadith Aṣ-Ṣaḥīḥah)) 4/488 (1871).

And he said: Al-Mu'alamī al-Yamānī said: What appears to me is that the report is not true from the Prophet (P.B.U.H, at all.

See: ((Al-Fawā'id al-Majmū'ah)) (p. 150).

- (1) [650] the assessment of the reliability of the chain of transmitters: Neither Jarḥ nor Ta'dīl was raised about the compiler's sheikh. It contains those whom I could not find. It also includes Sammāk, who is Ṣadūq and 'Abdul Raḥmān is controversial about his hearing from Ibn Mas'ūd and the Ḥadīth was narrated from Ṣaḥīḥ paths on the authority of Ibn Mas'ūd.

[651] Ibn Fanjawayh informed me, saying: ‘Umar ibn Aḥmad ibn Al-Qāsim narrated to us: Muḥammad al-‘Abbās ibn Bassām narrated to us: Sahl ibn ‘Uthmān narrated to us: Ḥafṣ ibn Ghiyāth, on the authority of Dāwūd, on the authority of al-Ḥasan, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

The authentication of Ḥadīth:

It was narrated by Al-Tirmidhī in the Book of Sales, the chapter on what came about eating usury (1206), and he said: Ḥasan Ṣaḥīḥ. It was narrated on the authority of Qutaybah ibn Sa‘īd. It was narrated by Imām Aḥmad in ((Al-Musnad)) 1/453 (4327), on the authority of ‘Affān. It was narrated by Abū Ya‘lā in his ((Musnad)) 9/235 (5344) via Hishām ibn Abd al-Mālik, both of them on the authority of Abū Awānah.

It was narrated by Abū Dāwūd in the Book of Sales, chapter on the one who consumes usury and the one who pays it (333) via Zuhayr.

It was narrated by Ibn Mājah in the Book of trade, chapter on excessive interest (2277). Imām Aḥmad reported it in ((Al-Musnad)) 1/393 (3725), Al-Ṭayālīsī in ((Musnad)) (p. 45) (343), and Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Ihsān)) 11/399 (5025) Al-Shāshī in ((Musnad)) 1/325 (294, 295), and Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 5/275, all of them narrated it from Shu‘bah.

It was narrated by Al-Ṭayālīsī and Al-Bayhaqī in the previous two places via Ḥammād ibn Salamah.

It was narrated by Imām Aḥmad in ((Al-Musnad)) 1/402 (3809), and Abū Ya‘lā in ((Musnad)) 8/396 (4981), both of them from Sharīk.

Narrated by Imām Ahmad in ((Al-Musnad)) 1/394 (3737), 1/453 (4327), and Al-Shāshī in ((Musnad)) 1/324 (292), both of them narrated it from Isrā‘īl.

Al-Shāshī narrated it 1/324 (293) via Asbāt ibn Nasr. Abū Nu‘aym reported it in ((Ḥilyat Al-Awliyā’)) 9/61 from the way of Yazīd ibn ‘Atā’, all of them on the authority of Simāk ibn Ḥarb with it, in a similar manner.

This chain of transmitters is weak due to the weakness of ‘Abdul Raḥmān on the authority of his father.

Narrated by Muslim in the book of Mūsaqah (Sharecropping), the chapter on cursing the one who consumes usury and the one who pays it (1597), and Al-Bazzār in ((Al-Baḥr Az-Zakhār)) 4/292 (1464), 5/8 (1561), and Abū Ya‘lā in ((Musnad)) 9/79 (5147), all of them from ‘Alqamah route.

It was narrated by An-Nasā‘ī in the Book of Divorce, chapter on Permissibility of the Three-Divorced Woman 6/149, and Imām Aḥmad in ((Al-Musnad)) 1/448 (4824), 1/462 (4403), and Ad-Dārimī in ((As-Sunan)) (2577) via Al-Huzayl, both of them on the authority of Ibn Mas‘ūd by him. And there is an addition, and they do not have: ((And his writer and his witness)).

The Ḥadīth of Ibn Mas‘ūd with the first wording has a witness from Jābir’s.

Narrated by Muslim in the book Al-Mūsaqah, chapter on cursing the one who consumes usury and the one who pays it (1598), and Imām Aḥmad in ((Al-Musnad)) 3/304 (14262), and Ibn Al-Jārūd in ((Al-Muntaqā)) as in ((Ghawth Al-Makdūd)) (646).

“If Allah intends to ruin destroy a town, .He causes usury to become widespread among them.” ⁽¹⁾

Qur’ān 2: 276 #

Allah Almighty said:

{Allah has made interest fruitless and charity fruitful},

This means that Allah diminishes and destroys the effects of usury, even if it was once abundant, just as the moon gradually fades away. ⁽²⁾

(1) [651] The assessment of the reliability of the chain of transmitters:

It includes ‘Umar ibn ‘Ahmed ibn Al-Qasīm narrates fabrications, and Al-Ḥasan did not hear from Abū Hurayrah.

Al-Muṭaqī al-Hindī attributed it in ((Kanz al-‘Ummal)) 4/104 (9751) from the Ḥadīth of Abū Hurayrah to al-Daylamī in his ((Musnad)).

Al-Ḥākim narrated in ((Al-Mustadrak)) 2/43 and said: The chain of transmitters is Ṣaḥīḥ and they did not record it, and on the authority of Al-Bayhaqī in ((Shu‘b al-Imān)) 4/397 (5531) via Muḥammad ibn Sa‘īd ibn Sābiq who said: ‘Amr ibn Abī Qays narrated to us, on the authority of Simāk ibn Ḥarb, on the authority of ‘Ikrimah, on the authority of Ibn ‘Abbās, he said: The Messenger of Allah (P.B.U.H) said: ((If adultery and usury appear in a village, then they have incurred themselves to Allah’s punishment)).

Aṭ-Ṭabarānī narrated it in ((Al-Mu‘jam al-Kabīr)) 1/178 (460) via Hāshim ibn Marzūq, he said: ‘Amr ibn ‘Abī Qays narrated to us on the authority of Sammāk, on the authority of Sa‘īd ibn Jubayr, on the authority of Ibn ‘Abbās in a similar chain of transmitters.

Al-Haythamī said in ((Majma‘ Al-Zawā‘id)) 4/118: It includes Hāshim ibn Marzūq, I could not find any biography for him, and the rest of its narrators are trustworthy.

I said: Hāshim, Ibn Abī Ḥātim mentioned him in ((al-Jarḥ wat-Ta‘dīl)) by Ibn Abī Ḥātim 9/104, and he quoted from his father that he said about it: He is trustworthy.

And he has a witness from the Ḥadīth of Ibn Mas‘ūd.

Reported by Imām Aḥmad in ((Al-Musnad)) 1/402 (3809), and Abū Ya‘lā in ((Musnad)) 8/396 (4981).

Al-Mundhirī said in ((Al-Targhib wat-Tarhib)) 3/8, and Al-Haythamī in ((Majma‘ Az-Zawā‘id)) 4/118: Its chain of transmitters is Ḥasan.

(2) The assessment of the reliability of the chain of transmitters:

It contains Juwaybir who is very weak.

The authentication of Ḥadīth:

It was reported by al-Wāḥidī in ((Al-Baṣīṭ)) ā/165, Al-Baghawī in ((Ma‘ālim at-Tanzīl)) 1/344, and ibn Al-Jawzī in ((Zād al-Masīr)) 1/331.

[652] Ibn Fanjawayh informed us: Aḥmad ibn Muḥammad Ishāq narrated to us: Abū Ya'la al-Mawṣilī informed us: Bishr ibn Al-Walid Al-Kindī narrated to us. ⁽¹⁾

[*] ‘Abdullah ibn Ḥamīd ibn Fanjawayh informed us: Muḥammad al-Ḥusayn ibn al-Ḥasan informed us: Abū Zur'ah al-Rāzī narrated to us: Abū Nu'aym narrated to us: Sharīk informed us, on the authority of al-Rukayn on the authority of Al-Rabī', on the authority of his father, that ‘Abdullah ibn Mas'ūd, he transmitted it to the Prophet (P.B.U.H), he said:

“Even though usury may be much, it ultimately leads to poverty.”

Juwaybir reported from Aḍ-Ḍaḥāk that Ibn ‘Abbaas commented on Allah's statement,

(1) [652] **The assessment of the reliability of the chain of transmitters:**

In the first chain, Bishr Ibn Al-Walid narrated his report on the authority of Sharīk - as it appears to me - after his memorization changed.

And the second chain of transmitters includes The compiler's sheikh, and I did not find any Jarḥ or Ta'dīl about him.

The authentication of Ḥadīth:

This Ḥadīth was reported ((Musnad Abī Ya'la)) 8/456 (5042).

It was narrated by Ibn 'Uday in ((Al-Kāmil)) 4/18, on the authority of Alī ibn Ismā'il ash-Sha'irī, who said: Bishr ibn Al-Walid narrated it to us.

It was narrated by Aṭ-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) 10/223 (10538), and Al-Shāshī in his ((Musnad)) 2/239 (808) via 'Alī ibn 'Abdul 'Azīz.

Al-Bayhaqī also narrated it in ((Shu'b Al-Iman)) 4/392 (5511) via Aḥmad ibn Ḥāzim and Tamām, all of them on the authority of Abū Nu'aym with it.

Imām Aḥmad reported it in ((Al-Musnad)) 1/395 (3754) on the authority of Ḥajjāj, 1/424 (4026) on the authority of Abū Kāmil. And from the path of Imām Aḥmad, narrated by Al-Ḥākim in ((Al-Mustadrak)) 2/43. Al-Bazzār narrated it in ((Al-Bahr Al-Zakhār)) 5/411 (2042) on the authority of Abū Ahmad, all of them on the authority of Sharīk with it.

This is a Ḥasan chain of transmitters. The narration of Abī Nu'aym and Ḥajjāj ibn Muḥammad on the authority of Sharīk before his memorization changed.

It was narrated by Ibn Mājah in the Book of Trade, Chapter on Excessive usury (2779), Ash-Shāshī in his ((Musnad)) 2/239 (809), Aṭ-Ṭabarānī in ((Al-Mu'jam al-Kabīr)) 10/223 (10539), and Al-Ḥākim in ((Al-Mustadrak)) 2/43 And he said: The chain of transmitters is Ṣaḥīḥ, and they did not record it. Similarity, Al-Bayhaqī narrated it in ((Shu'b al-Imān)) 4/392 (5512), and Al-Aṣbahānī in ((Al-Targhib wa'l-Tarhib)) 2/188 (1403), all of them narrated it from the path of Israel, on the authority of Al-Rukayn ibn Al-Rabī', in a similar manner.

Al-Buṣīrī said in ((Miṣbāh al-Zujājah)) 2/24 (808): Its chain of transmitters is Ṣaḥīḥ, and its men are trustworthy.

{Allah has made interest fruitless and charity fruitful},

by saying that it means Allah does not accept charity,

Jihaad, Hajj, or maintaining family ties from the one involved in usury.

{and make charity fruitful},

means that Allah causes charity to grow and increase in blessings.

He multiplies its rewards in this life and the Hereafter, even if the amount given was small. As Allah said,

As He said:

{Which Allah will multiply many times over?} [2: 245]

[653] ‘Abdullah ibn Ḥamīd informed us: Abū Bakr Muḥammad al-Ḥusayn informed us: Sahl ibn ‘Ammār narrated to us: Yazīd ibn Hārūn narrated to us.

[*] Ibn Fanjawayh informed us: ‘Umar ibn al-Khaṭṭāb narrated to us: ‘Abdullah ibn al-Faḍl ibn Dhākhīrah narrated to us: Zuhayr ibn Ḥarb narrated to us: Wakī‘ narrated to us: ‘Abbād ibn Manṣūr an-Najī narrated to us: I heard Al-Qāsim ibn Fanjawayh saying: I heard Abū Hurayrah saying: The Messenger of Allah (P.B.U.H) said:

The Messenger of Allah (peace and blessings be upon him) said, “If anyone gives in charity the equivalent of a date from that which he earned lawfully, for Allah accepts only that which is lawful, then Allah will accept it with His right hand. Even if it is a date, it will grow in the hand of the Lord, just as one of you fosters his colt until it becomes bigger than a mountain.”

This is proven by Allah’s, (Glory be to Him) statement:

{Do they not know that Allah alone accepts the repentance of His servants and receives ‘their’ charity} [Qur’ān 9: 104]

And His statement:

{Allah has made interest fruitless and charity fruitful} [Qur’ān 2: 276] ⁽¹⁾

(1) [653] The assessment of the reliability of the chain of transmitters:

The first chain of transmitters contains Sahl ibn ‘Ammār, accused, and the compiler’s sheikh. The second chain of transmitters includes those for whom I did not find a biography, and the Ḥadīth was narrated from Ṣaḥīḥ paths on the authority of Wakī‘, and from Ṣaḥīḥ paths on the authority of Abū Hurayrah.

Yaḥyá ibn Mu‘ādh said, “I have never known a grain that weighs the mountains of the whole world except the grain of charity.”

Yaḥseeá ibn Mu‘aaz said:

“I have never known a grain that weighs the mountains of the whole world except the grain of charity.”

The authentication of Ḥadith:

Narrated by Al-Tirmidhī in the Book of Zakat, the chapter on the virtue of charity (662), and he said: Ḥasan Ṣaḥīḥ. in addition, Aṭ-Tabarī reported it in ((Jāmi‘ al-Bayān)) 3/105, both of them on the authority of Abū Kurayb. It was narrated by Imām Aḥmad in his ((Al-Musnad)) 2/471 (10088), and Ibn Abī Shaybah in ((Al-Muṣannaf)) 4/179 (9902), and Ibn Khuzaymah narrated it in his ((Ṣaḥīḥ)) 4/93 (2427) on the authority of Ja‘far ibn Muḥammad. It was narrated by Ibn Abī Ḥātim in ((Tafsīr al-Qur‘ān al-‘Aẓīm)) 2/547 (2908) on the authority of ‘Amr ibn ‘Abdullah Al-Awdī, all of them on the authority of Wakī‘.

It was narrated by Imām Aḥmad in ((Al-Musnad)) 2/471 (10088), and Abū ‘Ubayd in ((Al-Amwāl)) (p. 437), both of them on the authority of Ibn ‘Aliyyah. It was narrated by Ibn Khuzaymah in the previous place by ‘Abdul ‘Azīz ibn ‘Abdul Ṣamad and Shu‘bah, all of them on the authority of Abbād ibn Mansour. And they do not have: ((And to confirm that...)). Also it was narrated by Ḥamid ibn Zanjawayh in ((Al-Amwāl)) 2/759 (1302) from the path of Al-Naḍr ibn Shumayl ibn Abbād ibn Maṣṣūr in it according to the narration of Wakī‘, and he has: and to confirm that...

It was narrated by Imām Aḥmad in ((Al-Musnad)) 2/268 (7634), 2/404 (9245) via Ayyūb and ‘Abd al-Wāḥid ibn Sabrah. Ibn Khuzaymah narrated it through Hishām, all of them on the authority of Al-Qāsim with it, and they do not have it: and confirming that...

It was narrated by Al-Bukharī in the Book of Zakat, Chapter on Charity from Ḥasan Earnings (1410), and in the book of monotheism, chapter on His Saying, Most High: {‘through which’ the angels and the ‘holy’ spirit¹ will ascend to Him ...} [Qur‘ān: 70: 4] (7430) commenting, in the affirmative form. It was also narrated by Muslim in the Book of Zakat, Chapter on Acceptance of Charity (64/1014), and Imām Aḥmad in ((Al-Musnad)) 2/381 (8961), 2/419 (4933), all of them from the path of Abū Ṣāliḥ. It was narrated by Muslim in the previous place (1014/63), Al-Tirmidhī in the previous place (661), An-Nasā‘ī in the Book of Zakat, Chapter on Charity from Ghulūl (unfaithfulness regarding spoil) 5/57, and Ibn Mājah in the Book of Zakat, Chapter on the Virtue of Charity (1842), and Imām Aḥmad in ((Al-Musnad)). 2/431 (9565), 2/538 (10945), all of them from the way of Sa‘īd ibn Yasār Abī Al-Ḥubāb, both of them on the authority of Abū Hurayrah with a chain of transmitters. And they don’t have to believe it.... Imām Aḥmad said in ((al-Musnad)) 2/471 (10088): Wakī‘ said in his Ḥadith: And confirming that...

Abū ‘Ubayd said in ((Al-Amwāl)) (p. 437): And I heard other than Ismā‘īl - meaning Ibn ‘Aliyyah - Yazīd in this Ḥadith. He said: Then he read...

I said: Wakī‘ was not alone in this addition, rather Al-Naḍr ibn Shumayl continued it as previously mentioned, and I only found it through Abbād.

{And Allah does not like any ungrateful evildoer}, means that Allah does not like those who consider usury permissible and seek to consume it.

Qur'ān 2: 277 #

Allah Almighty said:

{Indeed, those who believe, do good, establish prayer, and pay alms-tax will receive their reward from their Lord, and there will be no fear for them, nor will they grieve}

Qur'ān 2: 278 #

Allah Almighty said:

{O believers! Fear Allah, and give up outstanding interest if you are 'true' believers} the verse.

According to 'Aṭā' and 'Ikrimah, this verse was revealed in response to a specific incident involving al-'Abbaas ibn 'Abdul Muṭṭalib and 'Uthmān ibn 'Affān

The incident revolved around a loan of dates.

In this situation, Al-'Abbās and 'Uthmān lent someone a quantity of dates. When the time for repayment came, the borrower realized that he would not have enough dates to fulfill his obligation if he repaid the full amount.

Consequently, he suggested that they accept half of the dates as payment and postpone the repayment of the other half while promising to provide double the amount at a later time. Al-'Abbās and 'Uthmān agreed to this arrangement.

However, news of this transaction reached the Prophet Muhammad (PBUH).

Upon learning of it, he forbade such practices, emphasizing the prohibition of engaging in interest-based transactions. As a result, Allah revealed the mentioned verse to emphasize the importance of abandoning outstanding interest for those who are true believers.

In compliance with the guidance, Al-'Abbās and 'Uthmān adhered to the command, retrieved their initial capital, and ceased the interest-based arrangement.

After Allah the Almighty revealed the mentioned verse, the Prophet Muhammad (PBUH) declared:

“Lo, all claims to usury of the pre-Islamic period have been abolished. You shall have your capital sums; deal not unjustly, and you shall not be dealt with unjustly. All usurious transactions from the pre-Islamic era are now annulled.”

Furthermore, the Prophet (PBUH) addressed another significant matter, stating:

“Lo, all claims for blood-vengeance belonging to the pre-Islamic period have been abolished.

The first of those murdered among us whose blood-vengeance I remit is Ḥārith ibn Abdul Muṭṭalib, who suckled among Banū Layth and was killed by Hudhayl.”

The revealed verse concerning the prohibition of usury was related to four brothers from Thaḳīf: Mas‘ūd ‘Abd Yalīl, Ḥabīb and Rabī‘ah,

These four brothers were engaged in usurious lending, and they demanded usurious interest from Banū Al-Mughīrah, a sub-tribe of Banū ‘Abdullah, who belonged to the Makhzūm clan.

Banū Al-Mugheerah refused to engage in usurious transactions and declared that they would not partake in such practices within the Islamic framework. They argued that Allah, in His wisdom, had abolished all claims of usury among the believers. They questioned why they should bear the sin of engaging in such practices.

As a result, both parties decided to seek the arbitration of ‘Attaab ibn Aseed, who was known (For being the employer of the Messenger of Allah (PBUH)

during his time in Mecca. He was also recognized as a person of integrity and knowledge, so he was a suitable choice for arbitration. ‘Attaab ibn Asīd was entrusted with the task of mediating between the two parties, and he wrote to the Prophet (PBUH) to inform him of the details of the dispute, which involved a significant sum of money.

In response to this matter, Allah the Almighty revealed the following verse:

{O believers! Fear Allah, and give up outstanding interest if you are ‘true’ believers}.

This verse clarified the prohibition of usury and encouraged the believers to fear Allah and abstain from engaging in such transactions.

{If you were believers}, it is similar to His statement:

Al-Ḥasan recited the word “Maa Baqaa” with an “Alif” according to the pronunciation in the Ṭayy dialect.

In this dialect, the word “Jaariyah” (female slave) was referred to as “Jarrah,” and the word “Naṣiyah” (forelock) was pronounced as “Naṣaah.”

An example of their usage is found in their poetry:

“By your life!

I do not fear poverty as long as

Someone of Qays lives

on earth who grazes camels.”

The phrase “If you were believers”

Is similar in meaning to the verse from the Qur’ān:

{For you will have the upper hand, if you are ‘true’ believers} [3:139]

As for Allah’s statement: {If you do not}, if you do not abandon what is left of interest,

{Then beware of a war with Allah and His Messenger!}

Regarding the recitation of the verse, there are different variations in pronunciation. Some reciters, like Al-A‘mash, Ḥamzah, and ‘Āṣim (according to the narration of Aboo Bakr), recited it as “{Fa’thinoo}” with Madd (elongation) on the pattern of “{Aminoo}.”

However, other reciters read it as “{Fa’thanu}”. with Qasr (shortening) and a Fat-ḥah on the letter “adh-Dhāl.”

This is the recitation of the Commander of the Faithful ‘Alī ibn Abī Ṭālib. (may Allah be pleased with him) and the preferred choice of Aboo ‘Ubayd. and Aboo Ḥātm. Both variations are accepted in the recitation of the Qur’ān.

The variation in pronunciation of the word “{Fa’thanu}” can carry different shades of meaning:

1. When recited with Qasr (shortening), it implies “Listen and obey.”
2. When recited with Madd (lengthening), it suggests “Inform others.”

It was said: ‘Azina, Ya’zanu, Iznān , and Azanahu

If someone heard and obeyed something.

Allah Almighty said:

{Obeying its Lord as it must, ‘surely you will all be judged} [84:5]

Who recited it with Madd (lengthening), it means: Inform others.

Allah Almighty said as well:

{They will cry, “We declare before you that none of us testifies to that ‘any longer} [41:47]

The verse {Then beware of a war with Allah and His Messenger!} has various interpretations:

Sa‘īd ibn Jubayr reported from Ibn ‘Abbās

It will be said for the one who would consume interest: ‘take up arms for war.

According to a narration of Al-Walibī from Ibn Abbās, it is suggested that individuals involved in usury should be called to repent by the Muslim leader. If they persist in dealing with usury, the leader may take stricter measures, even to the extent of capital punishment.

Some scholars of semantics (Ahlul Ma’ānī) have interpreted “war from Allah” as referring to the punishment of Hellfire,

and “war from His Messenger” refers to sword

The verse carries a warning regarding the serious consequences and punishments associated with dealing in usury.

{But if you repent, you may retain your principal—neither inflicting nor suffering harm},

you will not be raised of money nor will not be decreased of the capital.

Abbān. reported from Al-Mufaḍḍal from ‘Āṣim. recited it with Ḍammah of the first Tā’ and Fat-ḥah of the other one.

The scholars of semantics (Ahlul Ma'ānī) noted that the form of repentance is crucial in this context, as failing to repent would entail serious consequences, including the rejection of Allah's command and denial of its prohibition.

The Verse assures that if those involved in usury repent from their actions, they will be allowed to kīp their original capital.

They will neither be enriched nor impoverished by their decision to leave usury.

When this verse was revealed, the people from Banū 'Omar who were involved in usury decided to repent to Allah

They realized they could not bear the consequences of waging war against Allah and His Messenger.

They willingly accepted their capital back and submitted to Allah's command, sīking His forgiveness.

On the other hand, Banū Al-Mughīrah, the borrowers who were being charged interest, expressed their distress and requested some time until they could harvest their crops to pay off their debts.

However, their request was declined, and Allah revealed further guidance regarding this matter.

Qur'ān 2: 280 #

{If it is difficult for someone to repay a debt},

Using the subject noun "someone" in the nominative case with the verb 'Kana.'

However, the predicate is not explicitly mentioned here. This structure is acceptable when dealing with indefinite nouns.

For example, it can be understood as "

If someone is a good man, honor him.

The term "Kana" here is understood to have a similar meaning to "occurred" or "happened," making the explicit mention of a predicate unnecessary.

Different scholars and reciters have variations in the way this verse is recited.

Ubayy, Ibn Mas'ood, and Ibn 'Abbās. recited it as "Wa'n kāna Zā'Usra," with an implied noun, suggesting

“If the debtor was in difficulty.”

Al-‘A’mash recited it as (Wa’in Kāna Mu’sira), supporting the reading of the majority of reciters.

The term “Al-‘Usrah” in the verse refers to difficulty, poverty, and distress.

Aboo Ja’frr recited it as {‘Usura} with a Ḍammah on the Sīn.

They are two tongues.

He Almighty said further: {Postpone it until a time of ease},

This is an imperative in the form of a statement, and Fa’ is used as apodosis.

Its implication is that the debtor must be given a respite, or it is obligatory to grant him a respite.

If it were recited as (Fanaziratan). in the accusative case, the meaning would still be:

Let him be given a respite, and this reading would also be correct.

It is akin to Allah’s statement:

{Strike ‘their’ necks} [47:4]

“An-Nazirah”. means postponement and delay.

Aboo Raja’, Al-Ḥasan, and Qatādah. recited it as “(Fanaziruhu)”. with a Kasrah on Zā’, a Ḍammah on Rā’, and a Hā’.

This reading implies waiting for the debtor. On the other hand, ‘Atā’ ibn Abī Rabāḥ. recited it as «(Fanzrah)”. with a Sukoon on Zā’.

The term “An-Nazirah”. can be an infinitive derived from

“An-Nazar”. (delay) or “Al-Intizār”. (waiting), both interpretations are possible.

The phrase {Until a time of ease}

was recited differently by various scholars. Ibn ‘Abbās, ‘Aṭā’ , Shaybah, Nāfiā’, Ḥamīd, and ibn Muḥayṣīn. recited it as

{Maysoratin} with Ḍammah on As-Sīn and Tanwīn.

On the other hand, ‘Omar, ‘Ali, Abū Rajā’, Al-Ḥasan, Qatādah, ‘Abdullah ibn Aslam, Abū Ja’frr, ibn Kathīr, ‘Āṣim, ibn ‘Āmr, Al-‘A’mash, Ḥamzah, Al-Kisā’ī, Khalaf, Abū ‘Omar, Ya’qūb, and Ayyūb. recited it as {Maysuratin} with Tanwīn and Fat-ḥah on As-Sīn.

This latter pronunciation is considered in line with the popular language. Abū 'Ubayd and Abū Ḥātm supported this view.

[654] Ibn Fanjawayh informed me: Aḥmad ibn Ja'far ibn Salām narrated to us: Dubays narrated to us: Aḥmad ibn Al-Khalīl narrated to us, I heard Abū Bakr ibn 'Ayyāsh: Al-A'mash narrated to us, on the authority of 'Aṣim, on the authority of Zirr, that 'Abdullah used to recite it: (Fanāḥiruhu 'Ila Maysurih).

All these dialects imply the meaning of ease and relief.

{And if you waive it as an act of charity},

means that you voluntarily forgo the repayment of the debt as an act of charity. This implies that you release the debtor from the obligation to repay the loan without expecting anything in return. ⁽¹⁾

{It will be better for you, if only you knew}.

{It will be better for you, if only you knew}. A

aṣim. recited it: {Taṣadaqu}, while others recited it with Tashdīd. (duplication).

Rules related to the verse:

Allah (may He be exalted) commands the postponement of the repayment for the insolvent debtor.

Therefore, when a person becomes insolvent and it is confirmed that he is unable to pay, the creditor is not allowed to demand his money until the debtor is financially stable. However, once the debtor regains financial stability, he is obligated to repay the owed amount to the creditor.

Understand that rights differ; any right that imposes an obligation on a person, other than money received directly, such as a loan or the purchase of goods, requires the individual claiming insolvency to provide evidence of their financial inability.

(1) [654] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters is very weak. It includes ibn Dubays who not trustworthy, and Aḥmad ibn Al-Khalīl is weak.

This reading was attributed to Ibn Mas'ūd: Al-Kirmānī in ((Shawādh Al-Qir'ah)) (45b), Abū Ḥayyān in ((Al-Baḥr al-Muḥīṭ)) 2/354, and As-Samīn Al-Ḥalabī in ((Ad-Durr al-Maṣūn)) 2/646.

This is because the assumption is that the person should settle the right acquired with the money received. In cases where it is a right that must be repaid without having the money in hand, such as dowry or a guarantee, the obligation remains even if the individual claims insolvency.

If an individual claims insolvency, the claimant of the money must provide proof and evidence of their solvency, considering that the majority of people are typically in financial need. If the individual's solvency is not proven, the legal decision remains in the state it was before until evidence of their financial ability is presented and proven.

According to Al-Hasan, if an individual claims insolvency, they should be asked to take an oath, and the creditor needs to provide evidence supporting the claim of insolvency.

On the other hand, according to Abū Hanifah, the individual should be detained for two or three months, and during this period, their case will be examined in secret.

If their insolvency is proven, they will be released.

Those who argue against detention follow the Hadith of Abū Sa'īd Al-Khudrī, who narrated that someone faced losses in his crops, leading to an increase in his debt.

In response, the Messenger of Allah. (PBUH). advised:

“Take whatever you found, and you have nothing other than this.”

Abū 'Hurayrah, who served on the judiciary of Medina, faced a situation where a man brought a debtor to him, requesting detention.

Abū 'Hurayrah .inquired, “Do you know if he has assets to recover your money?” The man replied, “No.” Abū 'Hurayrah then asked, “What do you want?”

The man insisted on detention.

Abū 'Hurayrah. responded, “No, I will release him to sīk provision for you, for himself, and for his children. If he becomes solvent, he must repay the debt.”

[655] Ibn Fanjawayh informed us: Muḥammad ibn 'Alī al-Fa'fā' al-Qāḍī narrated to us: Abū al-Ḥusayn ibn Mu'āwiyah narrated to us: Abū Zur'ah

narrated to us: Abūl Qāsim ‘Abdullah ibn ‘Abdul Jabbār narrated to us: Ismā‘īl ibn ‘Ayyāsh narrated to us, on the authority of ‘Abdul-Raḥman ibn Sulaymān , on the authority of Abū Sa‘īd al-Qās, on the authority of Mu‘āwiyah ibn Ishāq , that Sa‘īd ibn Jubayr said: I heard ibn ‘Abbās saying:

I heard the Messenger of Allah (PBUH) saying:

“Whoever demands his debt from his debtor in a proper way, the beasts of the earth and the whales in water will pray for him.

Allah the Almighty will reward him with every step he walks, a tree that will be planted in paradise, and a sin that will be forgiven.”

However, if he does not demand it and delays in payment, he will be considered a wrongdoer. ⁽¹⁾

[656] ‘Abdullah ibn Ḥamīd informed us: Ḥamīd ibn Fanjawayh informed us.; Bishr ibn Mūsa narrated to us: Al-Ḥamid i narrated to us: Sufyān narrated to us, saying: Abū Az-Zinād narrated to us, from Al-A’raj, Abū Huraya reported the Messenger of Allah (PBUH) as saying: **“Delay in payment by a**

(1) [655] **The assessment of the reliability of the chain of transmitters:**

There is someone in it whom I could not find Jarḥ or Ta’dīl, and Abū Al-Baqqāl is weak, and I did not find it attributed to him except through his chain of transmitters.

The authentication of Ḥadīth: It was narrated by Al-Daylamī in ((Musnad Al-Firdaws)) 3/547 (5706) via ‘Abdūs. He said: Ibn Fanjawayh narrated to us about it.

Al-Bazzār narrated it in ((Al-Baḥr Al-Zakhkhār)) as in ((Kashf Al-Astār)) 2/119 (1342), and Al-Khātīb in ((Tārikh Baghdad)) 7/402, both of them from the way of Yaḥyá ibn ‘Uthmān Al-Ḥarbī, he said: Ismā‘īl ibn ‘Ayyāsh narrated to us about it. Sa‘īd ibn Al-Musayyib was mentioned with them instead of Sa‘īd ibn Jubayr.

And it was narrated by Al-Bayhaqī in ((Shu‘ab al-Imān)) 8/530-531 (11233, 11234), via Abū Tawbah and Baqīyyah, both of them on the authority of ‘Abdul Raḥmān ibn Sulaymān in it, in a similar manner.

Al-Muṭaqī al-Hindī attributed it in ((Kanz al-‘Ummāl)) 6/227 (15461) to al-Khatīb and al-Daylamī, and see ((Musnad al-Firdaws)) by ad-Daylamī 3/547 (5707).

Al-Haythamī said in ((Majma ‘Al-Zawā‘id)) 4/139: It was narrated by Al-Bazzār, and there is a group of people in it that I did not find their biographies.

Ibn Ḥajar said in Mukhtaṣar al-Zawā‘id al-Bazzār 1/528 (921): Its chain of transmitters is weak. Al-Bayhaqī said in ((Al-Sunan Al-Kubra)) 8/531 (11235, 11236): Al-Maḥfūz on the authority of Sa‘īd, on the authority of Ibn ‘Abbās in as Mawqūf. Then he narrated it from two paths, on the authority of Sa‘īd ibn Jubayr, on the authority of Ibn ‘Abbās, as Mawqūf.

rich man is injustice. So, if one of you is referred for payment to a wealthy man, he should accept the reference.”⁽¹⁾

A chapter in the virtue of granting a respite for the insolvent:

[657] ‘Abdullah ibn Ḥamīd Al-Aṣḥabānī informed us: ‘Abdul-Raḥman ibn Fanjawayh Az-Zuhri: ibn Al-Junayd narrated to us: Abū Al-Mundhir Ismā‘īl ibn ‘Umar narrated to us: Dāwūd ibn Qays narrated to us, on the authority of Zayd ibn Aslam, on the authority of Abū Ṣāliḥ, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying: that the Messenger of Allah (P.B.U.H)

“He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except his shade.”⁽²⁾

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- (1) [656] The assessment of the reliability of the chain of transmitters:

The compiler’s sheikh, I did not find any Jarḥ or Ta’dil about him, and the Ḥadīth was narrated from Ṣaḥīḥ paths on the authority of Sufyān ibn ‘Uyaynah.

The authentication of Ḥadīth:

It is in ((Musnad Al-Ḥāmidī)) 2/447 (1032).

It was narrated by Al-Bukharī in the Book of Transfers, Chapter: “If the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution.” (2288), on the authority of Muḥammad ibn Yūsuf, and it was narrated by Ibn Mājah in the Book of Charities, Chapter on Transfers (2403) on the authority of Hishām ibn ‘Ammār, both of them on the authority of Sufyān ibn ‘Uyaynah.

It was narrated by Mālik in ((Al-Muwatṭa)) in the Book of Sales, Chapter of Collecting Religion and Year 2/674, and from his path it was narrated by Al-Bukharī (2287), and Muslim in the Book of Al-Mūsāqah, Chapter on the Prohibition of Demanding the Rich (2403), and Abū Dāwūd in the Book of Sales, Chapter on Demand (3345), and an-Nasā’ī in the Book of Sales, Chapter on Transfer 7/317, and it was narrated by al-Tirmidhī in the Book of Sales, Chapter on what came in the request of the rich that it is unjust (1308), and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ. Also Imām Aḥmad reported it in ((Al-Musnad)) 2/465 (10002). Both of them narrated it from the way of Sufyān ath-Thawrī, on the authority of Abī Al-Zinād, in a similar manner.

It was narrated by Al-Bukharī in the book ((Al-Istiqrāḍ)) (Ask for loan) (The Book of asking for loan), Chapter: “Delay in payment by a rich man is injustice” (2400), abbreviated. Muslim in the previous place, and Imām Aḥmad in ((Al-Musnad)) 2/260 (7541), all of them from the way of Hammām ibn Munabbih, on the authority of Abū Hurayrah in it through a Marfū‘ chain of transmitters.

- (2) [657] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters contains the compiler’s Sheikh whom I find neither criticism nor praise about him. and the Ḥadīth was narrated through an Ṣaḥīḥ path on the authority of Dāwūd ibn Qays.

[658] ‘Abdullah ibn Ḥamid informed us: Muḥammad Ya‘qūb informed us: Al-Rabī‘ ibn Sulaymān narrated to us: Asad narrated to us: Yaḥyā ibn ‘Isā narrated to us, on the authority of Yūsuf ibn Ṣuhayb, on the authority of Zayd al-‘Ammī,

Ibn ‘Umar reported the Messenger of Allah (PBUH). as saying: **“Whoever would like his supplication to be responded to and his distress relieved, so let him give respite to the insolvent.”** ⁽¹⁾

The authentication of Ḥadīth:

It was narrated by Ibn Al-‘Arābī in ((Mu‘jam Shuyūkhīh)) 1/186 (96), and from his way by Al-Quḍā‘ī in ((Musnad Al-Shihāb)) 1/281 (459), on the authority of Muḥammad ibn Aḥmad ibn Al-Junayd in it.

It was narrated by At-Tirmidhī in the Book of Sales, the chapter on what came about giving respite to the insolvent and being kind to him (1306) and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb from this route. Moreover, Imām Aḥmad reported in ((Al-Musnad)) 2/359 (8711), and Al-Ṭabarānī in ((Al-Mu‘jam al-Awsaṭ)) 1/270 (879), all of them narrated it from the path of Iṣḥāq ibn Sulaymān Al-Rāzī, he said: Dāwūd ibn Qays also mentioned it.

Aṭ-Ṭabarānī stated in ((Al-Mu‘jam al-Awsaṭ)) 1/270: No one narrated this Ḥadīth except Dāwūd, and Iṣḥāq ibn Sulaymān was the only one who narrated it.

I said: Iṣḥāq was not the only one who narrated it, for Ismā‘īl ibn Al-Mundhir followed him as previously mentioned. And this an Ṣaḥīḥ chain of transmitters; Iṣḥāq ibn Sulaymān is trustworthy, virtuous.

See: ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (357).

It was narrated by Al-Bayhaqī in ((Shu‘ab al-Imān)) 7/535 (11249) via Al-A‘mash, on the authority of Abū Ṣāliḥ in a similar manner.

Al-Baghawī narrated it in ((Sharḥ as-Sunnah)) 8/198 (2141) via Yaḥyā ibn ‘Abdullah ibn Mawhib, on the authority of his father, on the authority of Abū Hurayrah, through a Marfū‘ chain of transmitters.

(1) [658] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters includes Zayd al-‘Amī who is weak, and he did not realize Ibn Omar, and The compiler’s sheikh, I did not find any Jarḥ or Ta‘dīl about him.

The authentication of Ḥadīth:

Narrated by Imām Aḥmad in ((Al-Musnad)) 2/23 (4749), and ‘Abd ibn Ḥamid in ((Musnad)) as in ((Al-Muntakhab)) (pg. Pg. 77) (101), all of them from Muḥammad ibn Ubayd. It was narrated by Abū Ya‘lā in his ((Musnad)) 10/78 (5713), and on the authority of Ibn Ḥibbān in ((Al-Majrūhīn)) 1/305 via Bakr ibn Bakkār. It was narrated by Ibn Shahīn in ((At-Targhīb fī Faḍā’il al-A‘māl)) (pg. 371) (469) via ‘Abbād ibn Ṣuhayb, all of them narrated it on the authority of Yūsuf in a similar manner.

Al-Haythamī said in ((Majma‘ az-Zawā’id)) 4/133: It was narrated by Aḥmad and Abū Ya‘lā. And Aḥmad’s men are trustworthy.

As-Suyūṭī graded it Ḥasan. See: ((Fayḍ al-Qadīr)) by al-Manāwī 6/66 (8390).

[659] ‘Abdullah ibn Ḥamīd informed us: Aḥmad ibn Shādhān informed us: Jī’awyah narrated to us: Ṣāliḥ ibn Fanjawayh narrated to us: Ḥammād narrated to us, Abū Mālīk narrated to us: Rib‘ī ibn Ḥirāsh narrated to me, on that Ḥudhayfah ibn Al-Yamān said:

“On the Day of Resurrection, one of Allah’s servants will be summoned before Him and He will ask him, “What deeds did you perform for Me in your life?” He will say, ‘O Lord! In my life, I have not performed a dīd for Your sake that equals an atom,’ three times. The third time, the servant will add, ‘O Lord!. You granted me wealth, and I used to be a merchant. I used to be lenient, giving easy terms to the well-off and giving time to the debtors. who faced hard times.’ Allah will say, ‘I Am the Most Worthy of giving easy terms. Therefore, enter Paradise.’” He said: Abū Mas‘ūd .al-Badrī al-Anṣārī. said: I bear witness that I heard it from the Messenger of Allah. ⁽¹⁾

I said: Rather, its chain of transmitters is weak and interrupted. Among their chains of transmitters, Zayd al-‘Ammī. He did not realize ibn ‘Umar.

Al-Fasawī narrated it in ((al-Ma’rifat wat-Tārīkh)) 2/309, and from his path was al-Bayhaqī in ((Shu’b al-Imān)) 7/538 (11260), and al-Khatīb in ((Muwaḍḍiḥ Awhām al-Jam’ wat-Tafrīq)) 1/278 via Muḥammad ibn Ḥasan. It was narrated by Abū Nu‘aym in ((Ḥilyat Al-awliyā’)) 5/129 from the way of Rishdīn ibn Sa’d, both of them narrated it on the authority of Al-Muhājir ibn Ghānim, on the authority of Abū ‘Abdullah aṣ-Ṣanabḥī, on the authority of Abū Bakr Aṣ-Ṣid-dīq with it as Marfū‘, and there is an addition.

This chain of transmitters is weak where Abū Ḥātim said about al-Muhājir: He is unknown, while adh-Dhahabī: He was not known. ((Al-Jarḥ wal-Ta’dīl)) by Ibn Abī Ḥātim 8/263, ((Mizān al-ī’tidāl)) by Adh-Dhahabī 4/194, ((Lisān al-Mizān)) by Ibn Ḥajar 6/105.

Muḥammad ibn Ḥassān turned his name on a hundred faces to hide, they lied, and Ahmad ibn Ṣāliḥ said: He fabricated four thousand Ḥadīths, and Al-Manṣūr killed him for heresy and crucified him.

See: ((Tahdhīb Al-Kamāl)) by Al-Muzzī 25/264, ((Taqrīb at-Tahdhīb)) (5907). Rishdīn ibn Sa’d is weak.

See: ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (1942). I said: I do not think that the Ḥadīth of Abū Bakr is suitable as a witness for the Ḥadīth of Ibn ‘Umar. because of their weakness.

(1) [659] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters includes whom I could not find any biography for him. and Ṣāliḥ ibn Muḥammad at-Tirmidhī is accused and invalid, and the Ḥadīth was narrated from Ṣaḥīḥ paths on the authority of Abū Mālīk.

The authentication of Ḥadīth:

Narrated by Muslim in the book Al-Mūsaqah (a sharecropper), chapter on the virtue of giving respite of the insolent (1560/29) via Abū Khālīd Al-Aḥmar.

[660] Abū ‘Abdullah ath-Thaqafī informed us: Muḥammad Al-Ḥusayn ibn Aḥmad Al-Azdī narrated to us: Abū Ya’lā al-Mawṣilī narrated to us: ‘Abdul Ghaffār narrated to us: ‘Abdullah ibn ‘Aṭā’riḍ narrated to us, on the authority of Muḥammad ibn Juḥadāh, on the authority of Al-A‘mash, on the authority of Abū Dāwūd, that Buraydah reported Messenger of Allah of Allah (P.B.U.H) as saying:

“Whoever gives respite to one in difficulty, he will have the reward of an act of charity for each day.” Then he said afterward, “And whoever gives him respite after payment becomes due, will have (the reward of) an act of charity equal to (the amount of the loan) for each day.”

It was also reported by Imām Aḥmad in ((Al-Musnad)) 4/118 (17064), and Al-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 17/235 (649), both of them from Yazīd ibn Hārūn.

It was narrated by Al-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 17/235 (650) via Marwān ibn Mu‘āwiyah, all of them on the authority of S‘ad ibn Ṭāriq Abū Mālik, with a Mawqūf narration.

Al-Bukhārī commented on it in the Book of Sales, in the chapter of “Who Looks Rich After Ḥadīth (2077) on the authority of Abū Mālik.”

It was narrated by Al-Bukhārī in the Book of Sales, Chapter: Who gives respite for the insolvent (2077). And Muslim (26/560), and Al-Dārimī narrated it in ((As-Sunan)) (2588) all of them narrated it from Maṣṣūr ibn Al-Mu‘āmmār. It was narrated by Al-Bukhārī in the Book of Borrowing, Chapter on good Litigation (2391), and in the Book of Ḥadīths of the Prophets, Chapter: What was mentioned about the Children of Israel (3451), and Muslim in the Book of Al-Mūsaqah (a sharecropper), Chapter on the virtue of delaying the insolvent (1560/28), while Ibn Mājah reported it in the Book of Charities, Chapter delaying the insolvent (240). As for Imām Aḥmad reported it in ((Al-Musnad)) 5/395 (23353), 5/399 (23384), all of them related it from the way of ‘Abdul Mālik ibn ‘Umayr. It was narrated by Al-Bukhārī in the Book of Sales, the chapter of the one who delays the rich after the Ḥadīth (2077) in a Mu‘allaq form. Similarly, Muslim (27/1560), and Imām Aḥmad 5/407 (23463) narrated it of them from the route of Nu‘aym ibn Abī Hind, all of them on the authority of Rib‘ī ibn Ḥirāsh, on the authority of Ḥudhayfah, through a Marfū‘ chain of transmitters.

And it occurred in the narration of Nu‘aym ibn Abī Hind according to Muslim: on the authority of Ḥudhayfah in a Mawqūf report (27/1560). There is no saying of Abī Maṣ‘ūd in Maṣṣūr narration, and in some of the words of the Ḥadīth there is a difference between them by Al-Bukhārī after a Ḥadīth (2077).

Muslim narrated in the book Al-Mūsaqah (a sharecropper), the chapter on the virtue of giving respite to the insolvent (1561), and at-Tirmidhī in the book of sales, the chapter on what came about granting remission to the insolvent and being kind to him (1307) and said: This Ḥadīth is Ḥasan Ṣaḥīh. In addition, Imām Aḥmad reported in ((Al-Musnad)) 4/120 (17083), all of them narrated it from the path of Shaqīq ibn Salamah on the authority of Abī Maṣ‘ūd Al-Ansārī in it, through a Marfū‘ chain of transmitters.

I said, “O Messenger of Allah! You have said: ‘Whoever gives respite to one in difficulty, he will have the reward of an act of charity for each day,’ then you said: ‘Whoever gives respite to one in difficulty, he will have the reward of an act of charity for each day the like of what he gave him respite?!’”

He said: “**I mean by he will have the reward of an act of for each day, this was before the payment is due, however, my statement: I meant by He has the like of each day he gave respite a reward, this will be after the payment is due.**” ⁽¹⁾

[661] Ibn Fanjawayh informed me: Aḥmad ibn Ja‘far ibn Ḥimdān, Ibrāhīm ibn Sahlawayh narrated to us: Šāliḥ ibn Jamīl al-Madānī narrated to us: Sa‘d ibn Abī Sa‘īd narrated to us, on the authority of his brother, On the authority of his father, Jābir ibn ‘Abdullah. said: He came out to demand a debt from his debtor, then he asked, “Is such and such here?”

(1) [660] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is very weak. It includes ‘Abdullah ibn ‘Aṭā’riḍ who used to narrate Munkar Ḥadīths, and Abū Dāwūd, the blind, is Matrūk.

The authentication of Ḥadīth:

The Ḥadīth was narrated from an Ṣaḥīḥ way on the authority of Sulaymān ibn Buraydah on the authority of his father.

Moreover, It is reported in ((Musnad Abī Ya‘lā)) - Al-Musnad Al-Kabīr - see ((Al-Maṭālib Al-Āliyah)) by Ibn Ḥajar 2/115 (1465).

It was narrated by Ibn ‘Uday in ((Al-Kāmil)) 4/215 on the authority of Abū Ya‘lā.

It was narrated by Ibn Mājah in the Book of Charities, in the chapter of Inḍār al-Mu‘sir (giving respite to the insolvent) (2418), while Imām Ahmad in ((Al-Musnad)) 5/351 (22970), both of them via Ibn Numayr, on the authority of Al-A‘mash with it.

Al-Buṣīrī stated in ((Miṣbāḥ al-Zujājah)) 2/45 (853): This chain of transmitters is weak since Nufay’ ibn al-Ḥārith, the blind, al-Kūfī is agreed upon is weakness.

It was narrated by Imām Aḥmad in ((Al-Musnad)) 5/360 (23046), and Al-Ruwaynī in ((Musnad)) 1/66 (13), and Al-Ḥakīm in ((Al-Mustadrak)) 2/34 and he said: It is Ṣaḥīḥ upon the standard of the two Sheikhs. And Adh-Dhahabī agreed with him. Abū Nu‘aym reported it in ((Dhikr Akhbār Isfahan)) 2/286, so did Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 5/357, and in ((Shu‘b al-Imān)) 7/538 (11261, 11262), all of them narrated it from routes on the authority of ‘Abd Al-Wārith ibn Sa‘īd on the authority of Muḥammad ibn Juḥadāh, on the authority of Sulaymān ibn Buraydah, on the authority of his father, in a Marfu’ form.

Al-Busiri said in ((Ithān Al-Khayrah Al-Mahrah)) 3/32-33 (2111): It was narrated by Abū Ya‘lā and Ahmad with an Ṣaḥīḥ chain of transmitters.

Al-Haythamī said in ((Majma‘ az-Zawā‘id)) 4/135: It was narrated by Ahmad and its men are the men of aṣ-Ṣaḥīḥ.

They replied, “No.” So he left, then he sūn came out ashamed of himself. He said to him, “What made you delay my right from me and hide yourself from me?” He said, “I was in difficulty.” He said, “By Allah?” He said, “By Allah.” Then he brought out the record and erased it. ⁽¹⁾

A chapter in the debt:

[662] Ibn Fanjawayh informed us: Aḥmad ibn Jaʿfar ibn Ḥimdān narrated to us: Bindār ibn ʿAbdak al-Qaḍī narrated to us: Abū Salamah ibn Al-Mughīrah al-Makhzūmī narrated to us: Ibn Abī Fudayk narrated to us on the authority of Saʿīd ibn Sufyān al-Aslamī narrated to us, on the authority of Jaʿfar ibn Fanjawayh aṣ-Ṣādiq (may Allah be pleased with him), On the authority of his father, ʿAbdullah ibn Jaʿfrr said, reporting the Messenger of Allah. (Peace be upon him). as saying: “Allah the Almighty will be with the creditor until he takes his debt unless it was in what Allah disliked.”

Thus, ʿAbdullah ibn Jaʿfrr. used to say to his treasurer: “Go and claim our debt, as I hate to pass one night except Allah will be with me, since I heard this from the Messenger of Allah (PBUH).” ⁽²⁾

(1) **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is very weak, including Saʿīd ibn Saʿīd who somehow criticized and his brother is Matrūk. In addition, I could not find anyone who reported this tradition.

(2) **[662] The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters contains Bindār ibn ʿAbdak, whose biography was not found, and Saʿīd ibn Sufyān is Maqbūl (acceptable), and the Ḥadīth was narrated through various paths on the authority of Ibn Abī Fudayk on the authority of Saʿīd.

The authentication of Ḥadīth:

Narrated by Ibn Mājah in alms, chapter on Whoever owes a debt and intends to pay it off (2409), Al-Dārimī in ((As-Sunan)) (2637), and Abū Nuʿaym reported it in ((Ḥilyat Al-awliyāʾ)) 3/204, all of them via: Ibrāhīm ibn Al-Mundhir Al-Ḥazāmī.

Also, Al-Bazzār reported it in ((Al-Baḥr Az-Zakhār)) 6/202 (2243) on the authority of Muḥammad ibn Al-Ḥasan, known as Ibn Abī Alī Al-Kirmānī.

Al-Bukharī also narrated it ((At-Tārikh al-Kabīr)) 3/475 in a Muʿallaq form. Similarly, aṭ-Ṭabarānī reported it ((Al-Muʿjam al-Kabīr)) 13/74 (183), and in ((Al-Muʿjam al-Awsaṭ)) 1/145 (457). Similarly, Abū Nuʿaym reported it in ((Ḥilyat al-Awliyāʾ)) 3/204, all of them narrated it from the way of al-Ḥamīdī.

Al-Ḥakīm in ((Al-Mustadrak)) 2/27 and he said: The chain of transmitters is Ṣaḥīḥ. From the path of Ṣirād ibn Ṣurd and Yaʿqūb ibn Ḥamīd ibn Kāsib.

[663] Al-Ḥusayn informed me: Muḥammad Sīmā ibn al-Faṭḥ al-Ḥanbalī narrated to us: Ibn Saʿīd narrated to us: Al-Ḥasan ibn ʿAbdul ʿAzīz al-Jarawī: Yaḥyá ibn Ḥasan narrated to us: Muḥammad Abbān al-Juʿfī, on the authority

Al-Bayhaqī in ((Al-Sunan Al-Kubrā)) 7/355 from the path of Aḥmad ibn Al-Mundhir, all of them narrated it on the authority of Muḥammad ibn Ismāʿīl ibn Abī Fudayk, in a similar manner, and some of them do not mention the words of ʿAbdullah ibn Jaʿfar.

Aṭ-Ṭabarānī said in ((Al-Muʿjam al-Awsaṭ)) 1/145: This Ḥadīth is not narrated on the authority of ʿAbdullah ibn Jaʿfar except with this chain of transmitters, and Ibn Abī Fudayk is the only one who narrated it.

Moreover, Abū Nuʿaym said in ((Ḥilyat Al-Awliyāʾ)) 3/204: This Ḥadīth is Gharīb from the Ḥadīth of Jaʿfar and his father and ʿAbdullah ibn Jaʿfar that only Saʿīd narrated from him and only Ibn Abī Fudayk narrated it from him.

Al-Mundhirī said in ((Al-Targhib wat-Tarhib)) 2/604 and Ibn Ḥajar in ((Fatḥ Al-Bārī)) 5/54: Its chain of transmitters is Ḥasan.

Al-Busiri said in ((Miṣbāḥ al-Zujājah)) 2/43 (850): This is an Ṣaḥīḥ chain of transmitters, its men are trustworthy.

I said: Saʿīd ibn Sufyān in their chain of transmission: Maqbūl. that is, where he was followed up, and I did not find him a follower; Rather, he was contradicted, as Imām Ahmad narrated in ((Al-Musnad)) 6/72 (24439), 6/99 (24679), 6/131 (24993), 6/235 (25977), 6/250 (26127), and Bukharī In ((At-Tārikh Al-Kabir)) 3/476, and Al-Ḥākim in ((Al-Mustadrak)) 2/27, all of them narrated it through paths on the authority of Al-Qāsim ibn Al-Faḍl. He said: I heard Muḥammad ibn ʿAlī, on the authority of ʿĀʾishah, on the authority of the Prophet (P.B.U.H), in its meaning.

And if we give preference to one of the two chains of transmitters over the other, then both of them are weak. The first one contains Saʿīd who acceptable and was not followed up and the second is ʿAlī who did not hear from ʿĀʾishah.

See ((Majmaʿ az-Zawāʿid)) 4/132.

But they have evidence that raises the Ḥadīth to al-Ḥasan by virtue of others, Including: the Ḥadīth of Maymūn, may Allah be pleased with her, narrated by an-Nasāʾī in sales, the chapter of facilitation in religion 7/315 (4687) from the way of Ubaydullah ibn ʿAbdullah ibn ʿUtbah on her authority, and the Ḥadīth was narrated from another way about it in another wording. And from the Ḥadīth of ʿĀʾishah, it was narrated by at323-Ṭabarānī in ((Al-Muʿjam al-Awsaṭ)) 7/316 (7608).

See ((Majmaʿ al-Baḥāryan)) by al-Haythamī 4/51 (2083) from the way of Saʿd ibn aṣ-Salt. Also, it was reported in ((Al-Muʿjam al-Awsaṭ)) and ((Majmaʿ az-Zawāʿid)): Saʿīd- on the authority of Hishām ibn ʿUrwah, on the authority of his father. It was narrated by Imām Ahmad in ((al-Musnad)) 6/255 (26187), and al-Ṭabarānī in ((Al-Muʿjam al-Awsaṭ)) 4/118 (3759), both of them from the way of Warqāʾ bint Hadāb, both of them on the authority of ʿĀʾishah, with it as Marfūʿ from the Ḥadīth of Muḥammad ibn ʿAlī on the authority of her.

of Zayd ibn Aslam, on the authority of ‘Ata’ ibn Yasār, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

Abū Hurayrah reported the Messenger of Allah (PBUH) as saying: “Whoever borrowed some money and he intends not to repay it, then he will be a thief.”

(1)

[664] Ibn Fanjawayh informed me: Al-Faḍl ibn Al-Faḍl Al-Kindī narrated to us: Abū Khalifah al-Faḍl ibn al-Ḥubāb narrated to us: Abū al-Faḍl narrated to us: Shu‘bah narrated to us, on the authority of ‘Uthmān ibn ‘Abdullah, on the authority of

ibn Abī Qatādah, On the authority of his father, it was reported that someone was brought to the Messenger of Allah (PBUH) for the funeral prayer.

(1) [663] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is weak. It includes Muḥammad ibn Abbān is weak, but the Ḥadīth has a witness from the Ḥadīth of Ṣuhayb, so the Ḥadīth is Ḥasan liḥayriḥ.

The authentication of Ḥadīth:

It was narrated by Al-‘Aqilī in ((Al-Ḍu‘fā’ Al-Kabīr)) 4/1194 - verified by Ḥamīd Al-Salafī - and from his path. Al-Harawī - the correct one: Al-Jarawī - has a similar meaning, and it contains an addition.

Al-Bazzār narrated it in ((Al-Baḥr Al-Zakhār)) as in ((Kashf Al-Astār)) 2/163 (1430) via Ibrāhīm ibn Sulaymān ad-Dibās.

Al-Bazzār said in ((Kashf Al-Astār)) 2/163: We do not know it on the authority of Abū Hurayrah except from the Ḥadīth of Muḥammad ibn Abbān, and he is a Kufī who was not a Ḥāfiẓ (memorizer)

Al-Haythamī said ((Majma‘ Az-Zawā‘id)) 4/131: Al-Bazzār narrated it from two paths, one of which is this, and it includes Muḥammad ibn Abbān Al-Kufī, and he is weak.

And he has a witness from the Ḥadīth of Ṣuhayb ibn Sinān, may Allah be pleased with him.

Narrated by Ibn Mājah in The Book of Charities, Chapter on Whoever owes a Debt and did not intend to pay it off (2410). Likewise, Imām Aḥmad reported it in ((Al-Musnad)) 4/332 (18932), and Ibn Abī Shaybah in ((Musnad)) 1/323 (481), and Al-‘Aqilī In ((Aḍ-Ḍu‘fā’ al-Kabīr)) 4/451, At-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 8/34 (7301), Ibn ‘Uday in ((Al-Kāmil)) by Ibn ‘Uday 7/169, and Al-Khatīb in ((Tārīkh Baghdād)) 6/ 312, and Al-Aṣbahānī in ((Al-Targhīb wa’l-Tarhīb)) 2/157 (1344), and Ibn Al-Jawzī in ((Al-Ilī Al-Mutanāhiyah)) 2/134 (127, 128).

Al-Mundhirī said in ((Al-Targhīb wa’l-Tarhīb)) 2/599: It was narrated by Ibn Mājah and Al-Bayhaqī, and its chain of transmitters is Mutaṣṣil and there is no jarḥ (criticism) about it. However, Yūsuf ibn Muḥammad ibn Ṣayfī Al-Bukhārī said: It is debatable.

Al-Buṣīrī said ((Miṣbāh al-Zujājah)) 2/44 (851): This is a Ḥasan chain of transmitters, Yūsuf ibn Muḥammad differed in it.

The Prophet (PBUH) said: “Pray for your companion, for he owes a debt.”

Abū Qatādah said, “I will repay it.”

The Prophet (PBUH) asked, “Will you fulfill it?”

Abū Qatādah replied, “I will do.” So the Prophet prayed for him. The debt owed was eighty or seventy dirhams. ⁽¹⁾

[665] Abū Ja‘far an-Naḥawī informed me: Ismā‘īl ibn Aḥmad Al-Jurjānī informed us: Muḥammad al-Ḥasan ibn Qutaybah informed us: Mūsá ibn Kulayb said: ‘Abdullah ibn Yaḥyá al-Ma‘āfirī : Ḥaywah ibn Shurayḥ: Ibn Sālim ibn Ghaylān informed me that he heard Abū aṣ-Ṣimmah, heard Abū Al-Haytham, heard Abū Sa‘īd al-Khudrī, saying: He heard Allah’s Messenger (P.B.U.H) saying:

(1) [664] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is Ḥasan, including al-Faḍl ibn al-Faḍl who is Ṣadūq, but he was followed by an Ṣaḥīḥ path, so the Ḥadīth is Ṣaḥīḥ for others.

The authentication of Ḥadīth:

Narrated by Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Ihsān)) 7/330 (3060) on the authority of Al-Faḍl Ibn Al-Ḥubāb in it.

Ad-Dārimī narrated it in ((As-Sunan)) (2635) on the authority of Abū Al-Walid aṭ-Ṭayālīsī.

Al-Tirmidhī narrated it in the Book of Funerals, in the chapter on what came about praying for the debtor (1069), and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ. Similarly, an-Nasā‘ī narrated it in the Book of Funerals, Chapter on Prayers for Those Who Have a Debt 4/65 Both of them are from the path of Abū Dāwūd aṭ-Ṭayālīsī. It was narrated by An-Nasā‘ī, The Book of Sales, Chapter of Guaranteeing Debt 7/317 via Khālid ibn Al-Ḥārith - and it was mentioned in it: on the authority of Sa‘īd. It is Ṣaḥīḥ: on the authority of Shu‘bah.

See ((Tuḥfāt al-Ashraf)) by al-Muzzi 9/250 (12103).

It was narrated by Ibn Mājah, The Book of Charities, Chapter of Sponsorship (2407) via Abū ‘Ammār Al-Qādī. It was narrated by Imām Aḥmad in ((Al-Musnad)) 5/301 (22572), on the authority of Muḥammad ibn Ja‘far and Bahz. Al-Dārimī also narrated it on the authority of Sa‘īd ibn ‘Amir.

They all related it on the authority of Shu‘bah in a similar manner.

It was narrated by Imām Ahmad in ((al-Musnad)) 5/311 (22657) via Abū ‘Awānah, on the authority of ‘Uthmān ibn ‘Abdullah, in a similar manner.

And in 5/297 (22543), 5/304 (22586), and Ibn Hibbān narrated it in his ((Ṣaḥīḥ)) as in ((Al-Ihsān)) 7/329 (3058) from Sa‘īd ibn Abī Sa‘īd Al-Maqbarī. Also, Abd Al-Razzāq in ((Al-Muṣannaf)) 8/290 (15258) via Abū An-Naḍr, both of them narrated it on the authority of ‘Abdullah ibn Abī Qatādah.

It was narrated by Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Ihsān)) 7/329 (3059) via Abū Salamah, on the authority of Abū Qatādah, with a chain of transmitters.

“I seek refuge in God from infidelity and debt.”

A man asked him whether he treated infidelity on a level with debt, and he replied that he did. ⁽¹⁾

[666] Kāmil ibn Aḥmad al-Mufīd informed us: Muḥammad Aḥmad ibn ‘Uthmān informed me: Abū Bakr Aḥmad ibn Suhayl aḍ-Ḍarīr informed us: ‘Abdullah ibn Muḥammad Ayyūb: Al-Ḥusayn ibn ‘Alwān narrated to us, on the authority of Hishām ibn ‘Urwah, On the authority of his father, ‘Ā’ishah reported the Messenger of Allah (PBUH) as saying: “Debt is the banner of Allah in the earth, so if Allah would like to humiliate someone, he will afflict him with debt, and he will make him at his neck.” ⁽²⁾

(1) [665] **The assessment of the reliability of the chain of transmitters:**

In it Musa ibn Kulayb, I did not find a translation for him, and Daraj’s narration on the authority of Abi Al-Haytham has weakness.

The authentication of Ḥadīth:

It was narrated by an-Nasā’ī in the book of seeking refuge, in the chapter on seeking refuge from debt 8/264, and in ((Al-Sunan Al-Kubrā)) 4/453 (7908), and Imām Aḥmad in ((Al-Musnad)) 3/38 (11333), and from his way Al-Muzzī in ((Tahdhīb Al-Kamāl)) 10/171, and it was narrated by ‘Abd ibn Ḥamīd in ((Musnad)) see ((Al-Muntakhab)) (p. 290) (931), and Abū Ya‘lā in his ((Musnad)) 2/411 (1330), and Ibn Hibbān in his ((Ṣaḥīḥ)) As in ((Al-Iḥsān)) 3/301 (1025), all of them narrated it through routes on the authority of ‘Abdullah ibn Yazīd Al-Muqri’, he said: He narrated to us about it in a similar manner.

It was narrated by al-Nasā’ī, Book of seeking refuge, Chapter: Seeking refuge from debt 8/265, and in al-Sunan al-Kubra 4/453 (7909) on the authority of Muḥammad ibn Bashār. Al-Ḥākim narrated it in ((Al-Mustadrak)) 1/714: He said: Its chain of transmitters is Ṣaḥīḥ, but they did not record it. From Khushnam Aṣ-Ṣiddīq, both of them, on the authority of ‘Abdullah ibn Yazīd, he said: Ḥaywah ibn Shurayḥ narrated to us, on the authority of Darāj, in a similar manner.

It was narrated by an-Nasā’ī in the book of seeking refuge, in the chapter on seeking refuge from debt 8/264, and in ((Al-Sunan al-Kubrā)) 4/453 (7908), and Imām Aḥmed in ((Al-Musnad)) 2/38 (11333) via Ibn Lahī‘ah, and al-Nasā’ī did not name him.

It was narrated by An-Nasā’ī, The Book of Refuge, Chapter: Refuge from the Evil of Disbelief, 8/67, and in “Al-Sunan Al-Kubrā” 4/456 (7920), and Ibn Hibbān in his “Ṣaḥīḥ” as in “Al-Iḥsān” 3/302 (1026) from The way of Ibn Wahb, both of them narrated it on the authority of Sālim ibn Ghaylān, with his narration.

I said: This chain of transmitters is weak. Darāj’s narration on the authority of Abi Al-Haytham has weakness.

(2) [666] **The assessment of the reliability of the chain of transmitters:**

Ḥadīth with this chain of transmitters is Mawḍū‘. It includes Al-Ḥusayn ibn Alwān who is a liar.

[667] Ibn Fanjawayh informed me: Aḥmad ibn Ja‘far ibn Ḥimdān narrated to us: Bindār ibn ‘Abdak al-Qāḍī narrated to us: Abū Salamah Yaḥyá ibn al-Mughīrah al-Makhzūmī narrated to us: Ibn Abī Fudayk narrated to us, on the authority of Yazīd ibn ‘Īyaḍ, On the authority of al-A‘raj, on the authority of Abū Hurayrah, Abū Mūsá al-Ash‘arī. reported the Messenger of Allah

(PBUH) as saying:

“There is no misdīd grievous at the sight of Allah after the major sins than the man who dies and owes debts for some people at his neck without paying it.” ⁽¹⁾

[668] Ibn Fanjawayh informed me: Mūsá ibn Muḥammad ibn ‘Alī narrated to us: ‘Alī ibn Muḥammad Māhān narrated to us: ‘Alī ibn Zayd aṣ-Ṣaffār

The authentication of Ḥadīth:

I did not find anyone who reported it from the Ḥadīth of ‘Ā’ishah, and Al-Ḥākim narrated it in ((Al-Mustadrak)) 2/29, and Al-Albani reported it in ((Silsilah Al-Aḥādīth Aḍ-Ḍa‘īfah)) 1/686 (473) to Abū Bakr Al-Shāfi‘ī in ((Al-Fawā’id al-Muntaqā)), and Al-Daylamī In ((Musnad Al-Firdaws)), and see ((Firdaws Al-Akḥbār)) 2/227 (3097), all of them narrated it from the path of Bishr ibn ‘Ubayd ad-Dārisī, he said: Ḥammad ibn Salamah reported on the authority of Ayyūb, on the authority of Nāfiḥ, on the authority of Ibn ‘Umar, with it as a Marfū‘.

Al-Ḥākim said in ((Al-Mustadrak)) 2/29: It is true according to the condition of Muslim, and Adh-Dhahabī followed it up by saying: Bishr is weak.

Al-Mundhirī said in ((Al-Targhib wa’l-Tarhīb)) 2/596: Al-Ḥākim narrated it, and he said: On the condition of Muslim.

As-Suyūṭī mentioned it in ((al-Jāmi‘ Al-Ṣaghir)) and attributed it to Al-Ḥākim, and said it is Ṣaḥīḥ.

Al-Manāwī tracked it down in ((Fayḍ Al-Qadīr)) 3/556 (4304), and he said: Adh-Dhahabī narrated it and said: Bishr is weak, so how come his chain is Ṣaḥīḥ?!

- (1) [667] **The assessment of the reliability of the chain of transmitters:** The Ḥadīth with this chain of transmitters is Mawḍū‘, in which Yazīd ibn ‘Īyaḍ is a liar.

The authentication of Ḥadīth:

It was narrated by Ibn ‘Uday in ((al-Kāmil)) 7/264 via Daḥīm. He said: Ibn Abī Fudayk narrated to us about it.

Abū Dāwūd has narrated the Book of Sales, Chapter on straitening in debt (3342), and Imām Aḥmad in ((Al-Musnad)) 4/392 (19495), and Al-Ruwaynī in ((Musnad)) 1/327 (496), and Al-Bayhaqī in ((Shu‘b al-Imān)) 4/400 (5541, 5542), all of them from Sa‘īd ibn Abī Ayyūb, he said: I heard Abū ‘Abdullah Al-Qurashī say: I heard Abū Burdah ibn Abī Mūsá Al-Asha‘rī on the authority of his father with a chain of transmitter as Marfū‘. It was mentioned by As-Suyūṭī, and a symbol of his goodness. Al-Manāwī said: He did not weaken it - meaning Abū Dāwūd - so it is Ḥasan and its chain of transmitters is Ḥasan. ((Fayḍ al-Qadīr)) 3/168 (2925).

narrated to us: ‘Abdullah ibn Wahb narrated to us: Al-Ḥārith ibn Nabhān informed me, On the authority of Yazīd ibn Abī Khālīd ibn Abī Ayyūb, Anas ibn Mālīk reported the Messenger of Allah (PBUH) as saying:

“Beware of debts! It is a worry at night and disgrace by day.” ⁽¹⁾

Qur’ān: 2: 281 #

Allah the Exalted and Glorious said:

{Be mindful of the Day when you will ‘all’ be returned to Allah}

Abū Baḥriyah, Salam, Ya‘qūb, and Abū ‘Umar .recited it: {Targi’ūn} with Faṭḥah and Kasrah of Jīm, according to the recitation of Ubayy:

(Wataqu Yawman Taṣrīrūna Fihī ‘Iā Allah).

However, others recited it with Ḍammah of Tā’.

and Faṭ-ḥah of Jīm. considering the recitation of ‘Abdullah:

(Watqū Yawman Turaddūn Fihī Iā Allah). “

{Then each soul will be paid in full for what it has done, and none will be wronged}.

[669] Abū Al-Ḥusayn ‘Alī ibn Muḥammad Al-Ḥasan Al-Jurjānī informed me: Abū Al-Qāsim Zayd ibn ‘Alī ibn Aḥmad ibn Abī Bilal Al-Kufī informed me in Baghdad informed me: Abū Ja‘far Aḥmad ibn Faraḥ ibn Jibrīl informed me: Abū ‘Umar Ḥaṣṣ ibn ‘Umar ad-Dūrī narrated to us,

On the authority of Muḥammad Marwān, on the authority of al-Kalbī, in what he transmitted from Abū Ṣāliḥ, that Ibn ‘Abbās (may Allah be pleased with him) commented on Allah’s statement:

(1) [668] **The assessment of the reliability of the chain of transmitters:**

There are those whom I could not find any biography and Al-Ḥārith ibn Nabhān is Matrūk. It was narrated by Al-Bayhaqī in ((Shu‘ab al-Imān)) 4/404 (5554), Al-Quḍā‘ī in “Musnad Al-Shihāb” 2/96 (958), and Al-Wāḥidī in “Al-Wasīṭ” 1/401, all of them via Bahr ibn Naṣr, he said: Ibn Wahb narrated to us about it.

It was narrated by Al-Daylamī in his “Musnad”, see “Firdaws Al-Akḥbār” 1/384 (1544) from the Ḥadīth of Anas.

As-Suyūṭī attributed it in “al-Jāmi‘ Al-Ṣaḡhir” to Al-Bayhaqī in “Ash-Shu‘ab” and a symbol of his weakness. Al-Manāwī said: Al-Hārith ibn Shihāb, the correct one is Nabhān. Adh-Dhahabī said: They weakened it, and Al-Daylamī also narrated it from him.

((Fayḍ al-Qadir)) by al-Manāwī 3/168 (2925), and see ((Ḍa‘īf al-Jāmi‘ aṣ-Ṣaḡhīr)) 2/256 (2198).

{Be mindful of the Day when you will ‘all’ be returned to Allah},

saying: This was the last verse that has bīn revealed to the Messenger of Allah (PBUH) Gabriel (peace be upon him) said: put it ahead of two hundred and eighty verses of Surat Al-Baqara. ⁽¹⁾

[670] Abū Zakariyyā Yaḥyá ibn Ibrāhīm ibn Muḥammad Yaḥyá al-Muzakkī (may Allah have mercy on him) informed us: Abū Muḥammad Da’laj ibn Aḥmad ibn Da’laj As-Sijzī informed us in the city of As-Salām, and Abū Al-Ḥasan ad-Daraqutnī held it, and write it with his own hand: Muḥammad ibn Sulaymān al-Waṣītī narrated to us: Qabiṣah ibn ‘Uqbah narrated to us, saying: Sufyān narrated to us, on the authority of ‘Aṣim, on the authority of Ash-Sha‘bī, that Ibn ‘Abbās. (may Allah be pleased with him) stated that the last verse revealed to the Messenger of Allah. (PBUH) is the one concerning al-Ribā (interest). ⁽²⁾

(1) [669] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters is very weak, including Muḥammad ibn Marwān As-Suddī Al-Ṣaghīr, he is accused. Scholars call this chain of transmitters, the series of falsehood.

The authentication of Ḥadīth:

It was narrated by Sufyān ath-Thawrī in his ((Tafsīr r)) (p. 73) (132), and on the authority of al-Firyābī in his ((Tafsīr)) as as-Suyūṭī attributed it to him in ((al-Itqān)) 2/407, and from the way of ath-Thawrī narrated by al-Bayhaqī in ((Dalā’il an-Nubuwwah)) 7/137. It was narrated by Al-Farrā’ in ((Ma’ānī al-Qur’ān)) 1/183, on the authority of Abū Bakr ibn ‘Ayyāsh. Also, it was narrated by Al-Wāḥidī in ((Asbāb An-Nuzūl)) (p. 14), via Muḥammad ibn Faḍīl, all of them on the authority of Al-Kalbī, in a similar manner. As-Suyūṭī attributed it in ((Ad-Durr Al-Manthūr)) 1/653 from this route to ‘Abd ibn Ḥamīd and Ibn Al-Mundhir.

An-Nasā’ī narrated it in his “Tafsīr” 1/290 (77, 78), Al-Ṭabarī in “Jami’ al-Bayān” 3/114-115, An-Naḥās in “Ma’ānī Al-Qur’ān” 1/312, and Al-Ṭabarānī in “Al-Mu’jam al-Kabīr”)) 11/293 (12040), and al-Bayhaqī in ((Dalā’il an-Nubuwwah)) 7/137, all of them via Yazīd an-Naḥwī on the authority of ‘Ikrimah. Al-Ṭabarānī narrated it in ((Al-Mu’jam al-Kabīr)) 12/19 (12357), and Ibn Mardawayh, as Ibn Kathīr attributed it to him in ((Tafsīr al-Qur’ān al-‘Aẓīm)) 1/503, both of them are from Ḥabīb ibn Abī Thābit on the authority of Sa’īd ibn Jubayr.

It was narrated by Abū ‘Ubayd in ((Faḍā’il Al-Qur’ān)) (pg. 370), and Aṭ-Ṭabarī in ((Jāmi’ al-Bayān)) 3/115 via Ibn Jurayj. And on 3/115 from ‘Aṭiyyah Al-‘Awfī route. And in 3/115, and al-Wāḥidī in ((Asbāb al-Nuzūl)) (p. 14), and in ((Al-Wāṣiṭ)) 1/400, both of them are from the way of Ad-Ḍaḥāk, all of them on the authority of Ibn ‘Abbās that he said: The last verse was revealed: {Be mindful of the Day when you will ‘all’ be returned to Allah....} [Qur’ān: 2: 281]

(2) [670] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters is Ḥasan. There is nothing wrong with Muḥammad ibn Sulaymān Al-Baghawī, and he was punished. The Ḥadīth is Ṣaḥīḥ by virtue of others (Ṣaḥīḥ Lighayrih).

The last revelation of the Qur'ān is a matter of scholarly discussion, and different opinions exist regarding which verse is considered the last revealed.

According to the following view, when Allah Almighty revealed

{You 'O Prophet' will certainly die, and they will die too} [39:30]

The Prophet Muhammad (PBUH) expressed a desire to know when this will occur, and in response,

Allah revealed Surah An-Nasr.

In this Surah, Allah mentions the victory and the multitude of people entering into Islam, indicating the nearness of the Prophet's departure.

As for the Prophet's (PBUH) practice of pausing between Takbīr and recitation,

it is reported that he used to say, "Glory be to Allah, and all praise is due to Him.

I seek Allah's forgiveness and turn in repentance to Him."

When he was asked: You would not read it before this!

He replied: ((I am informed of the nearness of his death)).

The authentication of Ḥadīth:

Narrated by Al-Bukharī, Book of Interpretation, and Chapter: {Be mindful of the Day when you will 'all' be returned to Allah...} [Qur'ān: 2: 281] (4544). Abū 'Ubayd narrated it in ((Faḍā'il al-Qur'ān)) (p. 369), and Aṭ-Ṭabarī in ((Jāmi' al-Bayān)) 3/115 on the authority of 'Umar ibn Shabbah. It was narrated by Al-Bayhaqī in ((Dalā'il an-Nubuwwah)) 7/137 via Ḥafṣ ibn 'Umar, all of them on the authority of Qabiṣah ibn 'Uqbah with it, in a similar manner.

Ibn Ḥajar said in ((Fath Al-Bārī)) 8/205: This is what the compiler translated by saying: {Be mindful of the Day when you will 'all' be returned to Allah}[Qur'ān: 2: 281] and he reported this Ḥadīth with this wording, and perhaps he wanted to combine the two sayings of Ibn 'Ab-bās; For it came from him from this aspect and it came from him from another aspect: The last verse that was revealed to the Prophet (P.B.U.H): {{Be mindful of the Day when you will 'all' be returned to Allah ...} [Qur'ān: 2: 281] And the way to combine these two sayings is that this verse is the conclusion of the verses revealed in usury;

And see ((Al-Murshid Al-Wajīz)) by Abū Shāmah (p. 31).

According to As-Suyūṭī in ((Al-Itqān)) 1/180: There is no contradiction in my opinion between these narrations in the verse of usury, and {Be mindful of the Day when you will 'all' be returned to Allah...} [Qur'ān: 2: 281], and the verse of debt; Because it appears that it was revealed all at once, as it was arranged in the Qur'ān. And because it is attached to one occasion, each one told about some of what was revealed that it was different, and that is correct.

Then he burst into tears. At this, he was asked:

“O Messenger of Allah! You cry out of death and your former and latter sins were forgiven?!

He said: **“Where is the agony of death? Where is the tightness of the grave and the darkness of the niche? Where is the terrors of the day of Resurrection?”**

The Messenger of Allah (PBUH) lived for one year after this Surah was revealed.

According to another view that Surah At-Tawbah

{There certainly has come to you a messenger from among yourselves}

[9: 128]

was the last Surah revealed in the Qur’ān .

The Messenger of Allah (PBUH) lived for six months after its revelation.

After this, during the farewell pilgrimage, the verse regarding inheritance (Surah An-Nisā, was revealed,)

{They ask you (for a ruling, O Prophet). Say, “Allah gives you a ruling regarding those who die without children or parents}

[4: 176]

And it was called the verse of the summer.

Later, at the plains of ‘Ārafah, during the farewell pilgrimage, the verse:

“Today I have perfected your faith for you”

[5: 3]

was revealed, and the Prophet (PBUH) lived for eighty-one days after that.

After this period, the verses related to usury (interest) were revealed, and finally, the verse:

“Be mindful of the Day when you will all be returned to Allah” [5: 3],

Indicating the end of revelation, was revealed. The Messenger of Allah (PBUH) lived for a total of eighty-one days after the revelation of the verse that finalized the Qur’ān

Ibn Jurayj stated that the Prophet (PBUH) lived for nine days after the revelation of the last verse, while Sa'īd ibn Jubayr. and Mukātel. held the view that he lived for seven days.

Regardless of the difference in the number of days, what is clear is that the Prophet Muhammad (PBUH) passed away on a Monday, the twelfth of Rabi' al-Awwal, in the eleventh year of the Hijra,

Qur'ān 2: 282 #

Allah the Exalted and Glorified said:

{O believers! When you contract a loan for a fixed period of time, commit it to writing}, This refers to situations where one person owes another money. The term “debt” here specifically signifies an obligation that is meant to be deferred, as opposed to an immediate payment. “Al-‘Ain”

It is said that someone owes another person money when he has a debt, and the one owed is called the creditor, while the one owing is called the debtor.

{When you contract a loan for a fixed period of time} encompasses debts, credits, as well as “As-Salām” (a type of sale where the seller agrīs to supply specific gūds to the buyer at a future date in exchange for an advanced payment made immediately). It includes all rights that are deferred

{a debt} indicates that indebtedness arises through a debt, which can either be compensated or granted. Allah emphasized this by using the term “a debt,” similar to His emphasis in other verses like

{And winged birds soaring in the sky} [6:38]

And His statement: **{So the angels prostrated all together}** [15:30]

{For a fixed period of time} meaning: for a specified term.

{Commit it to writing}, meaning: Record the debt that you owe to each other whether it was loan or sale, lest you deny, forget or differ.

The scholars differed about recording it whether it was obligatory or not? Some said: It was a must. Ibn Jurayj staid: Ibn Jurayj said, “Whoever borrowed should write the terms, and whoever bought should have witnesses.” this is the view held by Muḥammad Jarīr at-Ṭabarī .

This is proven by the following report:

[671] Ibn Fanjawayh informed us, saying: Aḥmad ibn Ibrāhīm ibn Shādhān narrated to us: Muḥammad ibn ‘Alī Al-Muqrī’ narrated to us: Mu‘ādh ibn al-Muthannā narrated to us: My father narrated to us, on the authority of Shu‘bah, on the authority of Firās, on the authority of Abū Burdah ibn Abī Mūsa, his father reported the Prophet: {P.B.U.H} as saying:

“Three people Allah will not answer when they supplicate to Him: a man who owes a debt for someone and he did not bring witnesses, a man who gave money to someone weak-minded, while Allah the Almighty has said:

{Do not entrust the incapable ‘among your dependents’ with your wealth} [4:5],

And a man who married an ill-mannered woman and he did not divorce her”⁽¹⁾

(1) [671] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters is weak, including Al-Muthannā ibn Mu‘ādh did not realize Shu‘bah, and it is Ma’lūl by contradiction, and it was graded as Mawqūf.

The authentication of Ḥadīth:

It was narrated by Al-Bayhaqī in ((Shu‘ab Al-Iman)) 6/249 (8041), on the authority of Abū ‘Abdullah Al-Ḥākim, and Al-Albānī attributed it in ((Silsilah Al-Aḥādīth As-Sahīhah)) 3/420 (1805) to Ibn Shāzān, who is Al-Ḥasan ibn Aḥmed Abū Alī ibn Shāzān in ((Al-Mashyakhaḥ Aṣ-Ṣuḡhrā)) 57/1, and from his way it was narrated by Adh-Dhahabī in ((Tārīkh Al-Islam)) 25/452, both of them on the authority of Abū Bakr Muḥammad ibn Alī ibn Al-Haytham, who is recited by him. And it occurred to them - as it occurred to the compiler - he said: Mu‘ādh ibn Al-Muthannā Al-Anbārī narrated to us, he said: My father narrated to us on the authority of Shu‘bah.

This is an old mistake; I think it is from Muḥammad ibn ‘Alī ibn Al-Haytham. Because Muthannā ibn Mu‘ādh ibn Mu‘ādh did not realize Shu‘bah, he was born in the year (167 AH), and Shu‘bah died in the year (160 AH), but the famous narration on the authority of his father Mu‘ādh ibn Mu‘ādh Shu‘bah, so the right thing is to add: My father told us, as it be mentioned latter.

al-Ḥākim narrated it in ((Al-Mustadrak)) 2/331, and on the authority of Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 10/146, on the authority of ‘Alī ibn Ḥamshādh Al-‘Adl, he said: Abū Al-Muthannā Mu‘ādh ibn Mu‘ādh ibn Mu‘ādh ibn Mu‘ādh Al-‘Anbarī narrated to me, he said: My father narrated to us, he said: He narrated to us My father said: Shu‘bah narrated to us about it. In addition, in ((Al-Mustadrak)) he said: Abū Al-Muthannā narrated to us Mu‘ādh ibn Mu‘ādh Al-Anbārī, he said: My father narrated to us. It is a mistake and the correction is from ((Itḥāf Al-Mahrah)) by Ibn Ḥajar 10/101 (12347) and Al-Ḥākim said ((Al-Mustadrak)) 2/331: This is an Ṣaḥīḥ Ḥadīth according to the standard of the two Sheikhs, and they did not record it; because the companions of Shu‘bah narrated this Ḥadīth as Mawqūf Abū Mūsā.

Some scholars consider it recommended or virtuous to document debts, while others argue that it is obligatory.

{When pilgrimage has ended, you are allowed to hunt} [5:2]

and His statement: {Once the prayer is over} [62:10]

The view held by some scholars, including Ash-Shaʿbī, is that recording debt, bringing witness, and mortgage was obligatory, then the ruling was abrogated by Allah's saying:

{However, if you conduct an immediate transaction among yourselves, then there is no need for you to record it},

this is a view held by Ash-Shaʿbī.

It was narrated by Al-Tasāwī in ((Sharḥ Mushkal al-Athar)) 6/357 (2530), and Abū Nuʿaym in ((Musnad Abī Yaḥyá Firās ibn Yaḥyá Al-Maktab)) (p. 93) (29/2), both of them are from ʿAmr ibn Ḥukām. It was narrated by Abū Nuʿaym in ((Ḥilyat Al-awliyāʾ)) (29/1) via Dāwūd ibn Ibrāhīm Al-Wāsiṭī, both of them on the authority of Shuʿbah.

Besides, ʿAmr ibn Ḥukām is weak. See ((Lisān Al-Mizān)) by Ibn Ḥajar 4/360.

And Dāwūd ibn Ibrāhīm Al-Wāsiṭī, I think he is the judge of Qazwīn, narrates on the authority of Shuʿbah. Abū Hātim said: His Ḥadīth is Matrūk; he used to tell a lie.

See: ((al-Jarḥ waʾl-Taʿdeel)) by Ibn Abī Hātim 3/407, ((Lisān al-Mizān)) by Ibn Ḥajar 2/414.

I do not think that he is Dāwūd ibn Ibrāhīm Al-Wāsiṭī, who was narrated by Abū Dāwūd Al-Ṭayālīsī and trusted by him because he is ahead of the judge of Qazwīn in class, and he was not mentioned in the narration on the authority of Shuʿbah.

The Ḥadīth was mentioned by As-Suyūṭī, attributed to Al-Ḥākim, and symbolized its authenticity. According to Al-Manāwī: Adh-Dhahabī said: In spite of the fact that he is Munkar in Ḥadīth, its chain of transmitters is reliable. See ((Fayḍ al-Qadīr)) 3/441-442 (3554).

I said: But he is defected by the violation. It was narrated by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 4/246 on the authority of Muḥammad ibn al-Muthannā.

It was narrated by Ibn al-Jawzī in ((Nawāsikh al-Qurʾān)) (p. 224) via Muḥammad ibn Bashār, both of them on the authority of Muḥammad ibn Jaʿfar Ghandar, and Ibn Abī Shaybah narrated it in ((Al-Muṣannaf)) 6/237 (17312), 7/207 (20621) on the authority of Yaḥyá ibn Saʿīd, and it was narrated by Al-Kharāʾī in ((Masāwīʾ Al-Akhlāq)) (pg. 24) (6) via ʿAmr ibn Marzūq. It was narrated by Abū Nuʿaym in ((Ḥilyat Al-awliyāʾ)) (29-2) via ʿUthmān ibn ʿUmar. Abū Nuʿaym also mentioned it on the authority of Rawḥ ibn ʿUbadah, all of them on the authority of Shuʿbah in it with a Mawqūf narration.

It is noted that those who reported it as Mawqūf are more reliable and more famous, so their narration is more likely to be Ṣaḥīḥ. According to Adh-Dhahabī: They did not record it; because the public narrated it on the authority of Shuʿbah as Mawqūf, and Muʾadh ibn Muʾadh narrated it from him. ((Al-Mustadrak)) 2/331.

Then He stated how to record it, saying:

{Let the scribe maintain justice between the parties}

Al-Ḥasan recited it: (Waliaktub) with Kasrah of Lām, arguing that this is Lām of imperative

This ‘Lām’ is the command form, and it is only commanded to those who are absent. When it is singular, it only has a vowel.

But if there is a ‘waso’ or ‘fa’ or ‘thumma’ before it, most Arabs prefer to keep it unvoiced for the sake of brevity.

And among them, some may place a kasrah on its original form.”

{Justice},

The proper documentation of debt between a buyer and seller, or a debtor and creditor, should be entrusted to a scribe who upholds justice.

This means they should adhere to truth and fairness, without adding or subtracting from the recorded amount.

{The scribe should not refuse to write as Allah has taught them to write},

Additionally, the scribe should not unduly postpone or delay the process. It is also important that the scribe does not include anything in the record that would infringe upon the rights of someone unknown to them.

The scribe should not refuse to fulfill their duty of writing, as Allah has instructed them to do so.

This is why there were few scribes during the time of the Messenger of Allah (peace and blessings be upon him).

Scholars have differed on whether it is obligatory for the scribe to document the transaction and have witnesses present.

Mujāhid. and Al-Rabīʿ held that it is obligatory for the scribe to record it.

Al-Hasan. stated that this obligation applies only when there are no other scribes available. If other scribes are present, then it is not incumbent upon him to do so.

According to ad-Dahhak, it was initially necessary for both the witnesses and the scribe to be present, but this requirement was later abrogated by Allah’s statement,

{Let no harm come to the scribe or witnesses}.

(Qur'ān Chapter 2: Verse 282)

As-Suddī stated that it is obligatory for the scribe to fulfill their duty when there is no one else available to do so.

{They will write what the debtor dictates},

means that the scribes will record exactly what the debtor instructs, as the debtor is required to confirm the details verbally to ensure clarity about his obligations.

“Imlāl” and “Imlā” are both eloquent forms of dictation, as mentioned in the Qur'ān when Allah Almighty said,

{and they are dictated to him} [Qur'ān Chapter 25: Verse 5]

The rūṭ of “Imlāl” implies repeating something more than once, as expressed in a poetic lines

O people who resides in As-Subu'an

They were worn out .by the sequence of the day and night.

Allah the Almighty then warned against defrauding or hiding any portion of the debt, stating,

{Bearing Allah in mind and not defrauding the debt},

The term “Bakhas” refers to decreasing someone's right, and it is mentioned in various verses of the Qur'ān.

If the debtor is incompetent or unable to dictate, their guardian should dictate on their behalf with justice.

According to Mujāhid, “incompetent” refers to someone who is unable to dictate, while according to Aḍ-Ḍaḥāk and As-Suddī , it refers to someone who is not a young child.

“Weak”

refers to an old man, according to As-Suddī and Ibn Zayd, meaning they are unable and incompetent to dictate.

{Or unable to dictate, let their guardian dictate},

In cases where the debtor is incapable of dictating, such as being mute, absent, a non-native speaker, chronically ill, detained, or ignorant, their guardian or inheritors should dictate on their behalf.

Ibn ‘Abbās, Al-Rabī‘, and Mukātel stated that this refers to the debtor himself dictating as he is knowledgeable about his debt. The dictation should be done with truth, fairness, and justice.

{Call upon two of your men to witness}

The requirement to have witnesses is mentioned with the instruction, The term “As-Sīn” is used for interrogation and request.

{Two witnesses out of your own men},

Refers to frīmen and adults, excluding slaves, boys, and frīdmen of disbelievers. This is the opinion of Mālik, Shāfi’ī, Abū Hanifah, Sufyān, and the majority of scholars. However, Shurayḥ and Ibn Sīrīn permitted the witnessing of slaves, and this view is held by Anas ibn Mālik.

Some scholars allowed their witness in simple matters.

Allah Almighty further stated,

{If two men cannot be found, then one man and two women of your choice will witness},

This means that if two men are not available, then the witnesses should consist of one man and two women.

The majority of jurists agree that women are allowed to bear witness alongside men regarding matters related to property.

However, they differ in their opinions regarding other matters. Mālik, al-Awzā’ī, ash-Shafi’ī, Abū ‘Ubayd, Abū Thawr, and Ahmad ibn Hanbal. do not permit women to testify except in cases of property.

On the other hand, Abū Hanifah, Sufyān, and their companions permit women to bear witness alongside men in all matters except for penalties and retaliation.

{whom you accept as witnesses},

means that you find them trustworthy in terms of their religion, trustworthiness, and competence.

As ‘Umar ibn al-Khattab said, “Whoever shows goodness towards us, we will think well of them and have a favorable opinion of them. And whoever shows evil towards us, we will think ill of them and have a negative opinion of them.

If a person pays their debts to their neighbor, relative, or companion, then there should be no doubt about their righteousness.”

According to various scholars, a just witness is someone who does not raise suspicion, whose honor and provision are not doubted.

Al-Hasan stated that a just witness is someone who is above suspicion. The Prophet Muhammad. (peace and blessings be upon him) said that the testimony of a treacherous person, whether male or female, is not acceptable.

This includes someone who has bīn punished with lashes for a prescribed punishment, someone who holds malice or enmity, a rehearsed witness, or a “Qāni”. (someone contracted by a family to serve them).

In summary, for a testimony to be acceptable, the witness must meet several requirements. They should be frī, adult, Muslim, and just. They should have a clear understanding of what they are witnessing.

Their testimony should not bring them any personal benefit or protect them from harm. They should also not be known for making frequent mistakes or lacking a sense of honor.

Additionally, there should be no conflict of interest between the witness and the party they are testifying for. Once these criteria are met, the testimony will be considered acceptable.

The testimony of women is accepted separately, and not in conjunction with a man, in four specific cases:

defects of women (if the defect is in a place of ‘Awrah, which refers to private parts), fosterling, delivery, and shouting at the time of childbirth.

There is no dispute about this except in the case of fosterling, where Abū Hanifah. holds the view that the testimony of women alone is accepted only when two men or one man and two women bear witness.

As for the description of testimony:

[672] Abū ‘Abdullah ath-Thaqafī informed us: Al-Faḍl ibn al-Faḍl al-Kindī informed us: Abū Bakr ibn Abū Dāwūd as-Sijistānī narrated to us: Abū Al-Azhar Aḥmad ibn Al-Azhar and Muḥammad al-Mu’mil narrated to us: Ibrāhīm ibn ‘Abdul-Raḥman ibn Mahdī narrated to us: Muḥammad ibn Sulaymān al-Makhzūmī narrated to us: ‘Ubaydullah ibn Salamah, on the authority of his father, on the authority of Ṭāwūs, that ibn ‘Abbās said: the Messenger of Allah (P.B.U.H) was asked about the testimony, to which he replied by asking if they could see the sun. When they “The like of it, bear witness or leave.” ⁽¹⁾

[673] Ibn Fanjawayh informed me Ibn Shanabah narrated to us: Muḥammad ibn ‘Umar ibn Ḥamdawayh and Sufyān ibn Hārūn narrated to us: ‘Abdullah ibn Aḥmad ibn Abī Masrrah narrated to us: ‘Abdul Ṣamad ibn Mūsā al-‘Abbāsī narrated to us: My uncle Ibrāhīm ibn Muḥammad ibn Ibrāhīm narrated to us, on the authority of ‘Abdul Ṣamad ibn ‘Alī ibn ‘Abdul-

(1) Its chain of transmitters is weak. It includes Muḥammad ibn Sulaymān Al-Makhzūm and ‘Ubaydullah ibn Salamah ibn Wahrām are weak, and I did not find the Ḥadīth except from this route.

Narrated by Al-Bayhaqī in ((Shuab al-Imān)) 7/455 (10974) via Ya‘qūb ibn Sufyān, he said: Ibrāhīm ibn Abdul Raḥmān ibn Mahdī narrated to us about it.

It was narrated by Al-‘Aqīlī in ((Aḍ-Ḍu’fā’ Al-Kabīr)) 4/70 via Ibn Al-Mubārak Al-Sama’ānī. And Ibn ‘Uday in ((Al-Kāmil)) 6/207 from the way of Sulaymān Ash-Shādhkūnī. Ibn ‘Adī as well. In addition, Al-Ḥākim in ((Al-Mustadrak)) 4/110 and he said: This Ḥadīth is Ṣaḥīḥ, and they did not record it, and it was narrated by Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 10/156, all of them narrated it from the path of ‘Amr ibn Mālik Al-Baṣrī. It was narrated by Abū Nu‘aym in ((Ḥilyat al-awliyā’)) 4/18 from the way of Yaḥyā ibn Mūsā ibn Zakariyā, all of them on the authority of Muḥammad ibn Sulaymān ibn Masmūl said: ‘Ubaydullah narrated to us-according to some sources ‘Abdullah-Ibn Salamah ibn Wahrām on the authority of his father, on the authority of Ṭāwūs narrated it in a similar manner.

Abū Nu‘aym stated in ((Ḥilyat al-awliyā’)) 4/18: It is unfamiliar chain from the Ḥadīth of Ṭāwūs; ‘Ubaydullah ibn Salamah was unique to him on the authority of his father.

Al-Bayhaqī said in ((As-Sunan Al-Kubrā)) 10/156: Muḥammad ibn Sulaymān ibn Masmūl spoke about this Al-Ḥumaydī, and It was not narrated from an authorized source.

Adh-Dhahabī stated in ((Talkhīs Al-Mustadrak)) 4/110: It is weak, so ‘Amr said that ibn ‘Uday used to steal the Ḥadīth and ibn Masmūl was weakened by more than one.

Ibn Hajar stated in ((Al-Talkhīs Al-Ḥabīr)) 4/198: Its chain of transmitters includes Muḥammad ibn Sulaymān ibn Masmūl, and he is weak.

Raḥman ibn ‘Abbās, on the authority of his father, his grandfather reported the Messenger of Allah (P.B.U.H) upon him as saying:

“Honor the witnesses, as Allah the Almighty draws out the rights through them and prevents oppression by them.”⁽¹⁾

[674] Ibn Fanjawayh informed us: Muḥammad ibn ‘Alī ibn al-Fa’fā’ al-Qaḍī: Abū al-Ḥusayn ibn Mu’āwiyah said: Aḥmad ibn Maṣṣūr al-Marwazī narrated to us: ‘Alī ibn al-Ḥasan narrated to us: Khārijah narrated to us, on the authority of Thawr, that ‘Abdul-Raḥman ibn ‘Ā’idh reported the Messenger of Allah (P.B.U.H) as saying:

(1)) [673] **The assessment of the reliability of the chain of transmitters:**

It includes ibn Shanabah and his Sheikh, I did not find any Jarḥ or Ta’dil in both of them. It was also narrated from Ṣaḥīḥ paths on the authority of Ibn Abī Masrrah, and it was unique to ‘Abd aṣ-Ṣamad ibn ‘Alī.

Narrated by Al-‘Aqilī in ((Aḍ-Ḍu’fā al-Kabīr)) 1/65, 3/84. Similarly, Al-Aṣbahānī narrated it in ((At-Targhīb wa-Tarhīb)) 1/161 (199) via ‘Abdullah ibn Muḥammad ibn Faraj. Ash-Shajari reported it in ((Al-Amālī Al-Khamīsiyah)) 2/237 from Al-Walīd ibn Abān, all of them on the authority of Abū Yaḥyā ibn Abī Musrah. It occurred in ((at-Targhīb wa-Tarhīb)) an omission in the chain of transmitters.

It was narrated by al-Khatīb in ((Tārīkh Baghdad)) 5/94, 6/138, and Al-Quḍā’ī in ((Musnad al-Shihāb)) 1/429 (732), and al-Shajari in ((Al-Amālī al-Khamīsiyah)) 2/237, and Ibn ‘Asākir in ((History Damascus)) 36/241, and Ibn Al-Jawzī in ((Al-Ilal Al-Mutanāhiyah)) 2/274-275 All of them narrated it from Ibrāhīm ibn ‘Abdul Ṣamad ibn Mūsá.

It was narrated by al-Khatīb in ((Tārīkh Baghdad)) 10/300, via Ibrāhīm ibn Musa from the sons of Ibrāhīm al-Imām ibn Muḥammad, both of them on the authority of Abd aṣ-Ṣamad ibn Mūsá with it.

As-Sakhawī mentioned in ((Al-Maqāṣid al-Ḥasanah)) (pg. 79) that the discussion narrated it in ((Al-Quḍāh wal Shuhūd)) via Ibrāhīm ibn ‘Abdul ‘Azīz Al-Hāshimī, he said: My uncle narrated to us, he said: ‘Abdul Ṣamad ibn ‘Alī ibn ‘Abdullah narrated it.

Al-‘Aqilī stated in ((Al-Ḍu’fā’ Al-Kabīr)) 3/84: It is not preserved.

Ibn Al-Jawzī said in ((Al-Ilal Al-Mutanāhiyah)) 2/274-275: Al-Khatīb said: ‘Abdul Ṣamad ibn Mūsá was unique in his narration, and they weakened him.

Adh-Dhahabī said in ((Mizān al-Itidāl)) by Adh-Dhahabī 2/620: This is disapproved.

Al-Sakhawī said in ((Al-Maqāṣid Al-Ḥasanah)) (pg. 79): Rather, Al-Ṣaghānī stated that it was Mawḍū‘, and Al-Iraqi did not rectify it.

“Whoever holds his tongue from mentioning a right that he will be asked to fulfill, he will have as much as one Qir’āt of sin.” ⁽¹⁾

Allah Almighty said:

{So if one of the women forgets the other may remind her}.

The recitation variations: Al-A‘mash and Ḥamzah recited it as “In taḍilla” with the Kasrah (that is , short vowel) on the letter Alif, indicating the nominative case for both the apodosis (consequent clause) and initiation.

It is used in the jussive form as the apodosis, but in duplication, it may not be clear. The majority of reciters read it with the accusative case on the letter Alif and Rā’, continuing with the first speech.

The placement of “An”: “An” is in the accusative case, omitting the adjective particle, and it carries the sense of “due to” or “because of.” “Taḍil” is in the accusative case due to the presence of “An,” and “Fatudhakkira” is conjugated accordingly.

Commentary on the verse: The verse speaks about the requirement of having one man and two women as witnesses, so that if one of them forgets, the other can remind her.

The analogy used is similar to expressions in everyday spīch, like saying,

“It pleases me when the one asking is given,”

where the pleasure is associated with the act of giving rather than asking.

Allah (may He be glorified and exalted) said:

{Also so they would not say, if struck by an affliction for what their hands have done: “Our Lord! If only You had sent us a messenger, we would have followed Your revelations and become believers.....} [28:47]

The verse means: In order not to say when a calamity befalls them: Why did not You send a messenger for us).

The meaning of {An Taḍilla} lest she forgets, it is similar to His statement {My Lord neither falters nor forgets ‘anything’} [20:52]

(1) [674] The assessment of the reliability of the chain of transmitters:

Its chain of transmitters contains Khārijah ibn Muṣ‘ab, the majority of scholars weakened him and ibn Ma‘īn denied him. Also, it includes someone whom I could not find any criticism or rectification about him. In addition, I could not find anyone who reported it.

And His statement: {Moses replied, “I did it then, lacking guidance} [26:20]

Ḍalāl lexically refers to perishing of something, the Arab would say: Ḍalla al-Mā’ fi al-Laban, if it was dissolved into water.

Allah Almighty said:

{Still’ they ask ‘mockingly’, “When we are disintegrated into the earth} [32:10]

ʿAṣim al-Jahḍarī recited it (An Taḍilla) with Ḍammah of Tā’ and Faṭḥah of aḍ-Ḍāḍ in passive form.

Zayd ibn Aslam recited it: (Fatudhakir) derived from reminding with Alif. Ibn Kathīr, Abū ʿUmar, Yaʿqūb , Abū Ḥātim and Qutaybah recited it: {{Fatudhkira} with Takhfīf(lightening). However, others recited it with Tashdīd, since Dhakkara and Adhkara (remind) are same in meaning, like: Nazzal and Aazzal(send down), and Karram and Akram(honor), they are transitive verbs have the opposite meaning of forgetfulness.

The poet composed:

I remember her at sunrise

I remember her at sunset

Abū ʿUbayd mentioned that Sufyān ibn ʿUyaynah said the term “Taḍilla” is derived from “adh-Dhakar” (male), implying that if a woman testifies alongside another woman, their testimony would be equal to that of a man.

However, the speaker does not support this view, as the word is conjugated with forgetfulness. Ultimately, Allah knows best regarding the true meaning and interpretation of the verse.

{The witnesses must not refuse when they are summoned},

There are different interpretations and opinions among scholars regarding the meaning and implications of this verse.

Here are some of the explanations given by various scholars:

Qatādah. and Al-Rabīʿ: They believe that this verse emphasizes the obligation of witnesses to respond and not refuse when they are called to testify.

It is their duty to provide testimony when required.

Ash-Sha'bi: According to him, if there are other witnesses available, an individual has the choice to bear witness or not. However, if there are no other witnesses, then it becomes obligatory for that person to provide testimony.

‘Aṭā’ and ‘Aṭiyyah: They hold the view that this verse is a recommendation rather than an obligation.

Witnesses have the option to bear witness or not under any circumstances.

Abū Hurrah.: He expressed his dislike for being a witness but was given the choice by al-Ḥasan to decide whether to bear witness or not.

Mughirah and Ibrāhīm : Mughirah expressed his fear of forgetting and being an unreliable witness, but Ibrāhīm advised him that it was his choice to bear witness or not.

Mujāhid, ‘Ikrimah, Sa’īd ibn Jubayr, Aḍ-Ḍaḥāk , and As-Suddī :

- They connect this verse to the proper conduct of testimony.
- According to their understanding, witnesses should not refuse to provide testimony, especially if they have already given testimony on the matter.

Sufyān reported from Jābir, and ‘Āmr’s statement:

- According to Sufyān’s report from Jābir, the witness has the choice as long as he has not borne witness.
- ‘Āmr’s statement suggests that the witness has a choice in deciding whether to bear witness or not, as long as he has not yet provided testimony.

Al-Ḥasan and As-Suddī :

- According to Al-Ḥasan and As-Suddī , this verse implies two cases: bearing witness and performing the act of witnessing.
- The distinction may refer to the witness’s responsibility not only to give testimony but also to actively participate in the proceedings associated with the testimony.

Allah the Exalted and Glorified said:

{You must not be against writing ‘contracts’ for a fixed period—whether the sum is small or great},

Signifying: “Do not lose hope in writing contracts and specifying terms, whether the transaction involves a small or substantial amount.”

This emphasizes the permissibility and acceptability of formalizing contracts with clear terms, regardless of the size of the transaction.

The mention of “Sa’imtu,” “As’am,” “Sa’aman,” and “Sa’amt” may be an expression conveying the idea of not losing hope or giving up in such matters.

Zuhayr expressed his sentiments on this matter
in the following lines:

“I grew weary of the burdens of life,
And anyone who lives for eighty years will inevitably be weary.”

Labīd, in a similar vein, added:

“I became fatigued with the length of life,
And with people who inquire, ‘How are you, Labīd?’”

The phrase “{An Taktubu}”. has two possible interpretations with respect to the accusative form:

1. It can be understood as the infinitive of the verb “Sa’ma,”. indicating “do not be discouraged to write it.”
2. It may be used in the accusative case by dropping the adjective particle, and its estimation would then be: “Do not be worried about writing it.”

In addition, “Hā’”. in this context refers to “al-Ḥaqq”. (truth). As-Sulamī. suggested that “{Wala Yas’mu}”. should be read with a Yā’.

Whether it be small or large, for its fixed term})

“Do not be discouraged against writing transactions and their terms, whether the amount involved is large or small.”

The terms “as-Ṣaghīr” (small) and “al-Kabīr” (large) are in the accusative case from two perspectives:

1. The first perspective involves treating them as circumstantial phrases and the disconnection of “Hā’.”
2. The second perspective is to consider them as an implied predicate of “Kāna,” meaning: “(whether the amount) is small or large for its fixed term.”

Do not be discouraged against writing transactions and their terms, whether the amount involved is large or small.

The two terms as-Ṣaghīr and al-Kabīr are in accusative from two aspects:

One of them is by circumstantial phrase and disconnection of Hā’.

Secondly: To make it an implied predicate of Kāna, that is:

“Do not be discouraged against writing transactions and their terms, whether the amount involved is large or small.”

The terms “as-Ṣaghīr” (small) and “al-Kabīr” (large) are in the accusative case from two perspectives:

1. The first perspective involves treating them as circumstantial phrases and the disconnection of “Hā’.”
2. The second perspective is to consider them as an implied predicate of “Kāna,” meaning: “(whether the amount) is small or large for its fixed term.”

{You should not become weary to write it (your contract)}

whether the right is small or large, for its fixed term}

- This means that you should not feel reluctant or tired to document your agreements, whether they involve a small or large sum, and regardless of the duration of the contract.

{This is more just for you in the sight of Allah}

- The act of fulfilling your commitment by writing and adhering to the terms of the contract is more just and righteous in the eyes of Allah. This is because Allah has commanded believers to uphold their agreements, and following His command is more virtuous than neglecting it.

{And more, this helps repel any doubt}

- This part signifies that writing contracts helps eliminate doubts or disputes that may arise in the future.
- Referring to a written contract provides clarity and resolves
- uncertainties.

It is similar to Allah’s the Almighty statement:

{In this way it is more likely that witnesses will give true testimony} [5:108]

Just as having written contracts helps dispel doubts, having witnesses in legal matters increases the likeliḥūd of truthful testimony.

Note on “superlative of Af’al”:

- The mention of “superlative of Af’al” likely refers to a grammatical structure in Arabic where a pattern (Af’al) is used to create a superlative form, indicating the highest degree of a quality.

The Exception:

{However, if you conduct an immediate transaction among yourselves}

- ‘Āsim recited it in the accusative case, considering it as a predicate of “Kana” (was).

- The implication is that the exception is when a transaction is present.
- Al-Farrā’ expressed the intensity of the situation on a challenging day, possibly in the context of war.

By saying,

How gūd my people are!

If it was a very hot and terrible day

He composed as well:

O my eyes! Why did flow in tears?

If the war broke out between them

- Other reciters read it in the nominative case from two perspectives.
 1. It signifies that an event or transaction will happen or occur.
 2. The transaction is considered a noun, and the predicate is implied in the verb. In this case, the verse means that the exception is when a trade is actively conducted hand to hand between individuals without any appointed term or delay.

{You conduct between you}.

Meaning of the Verse:

- The verse implies that the prohibition against fixed-term contracts does not apply when there is an immediate and ongoing trade or transaction between individuals, without the need for a specified term or delay.

In summary, the verse introduces an exception to the prohibition against fixed-term contracts, allowing immediate transactions or ongoing trades between individuals without specific terms or delays.

{Then there is no need for you to record it},

refers to the trade.

Allah the Almighty said:

{But call upon witnesses when a deal is finalized}

Different scholars provide varying perspectives on the nature of this command:

- Aḍ-Ḍaḥāk asserts that the requirement for witnesses is an obligation imposed by Allah. This obligation applies irrespective of the amount involved, whether small or large, and regardless of whether the transaction is immediate or deferred. This perspective aligns with the view of ibn Jarīr.
- Abū Sa‘īd Al-Khudrī sees the command as emphasizing the virtue of honesty. The obligation to call upon witnesses is linked to the broader theme of trust and integrity. This aligns with Allah’s guidance in entrusting one another.
- Some scholars suggest that the command may be more of a recommendation than an absolute obligation. The person involved has the choice to either call upon witnesses or not. However, if the individual chooses to do so, witnesses become a valuable means of ensuring honesty and transparency in the transaction.

In summary, the verse underscores the importance of witnesses in finalizing a deal. Scholars differ on whether this obligation is absolute or more of a recommended practice, but the overarching message emphasizes the significance of trust and integrity in transactions.

Then He said:

{Let no harm come to the scribe or witnesses},

is constructed in the third person form of prohibition.

The original form of the verb is “Yuḍarrā,” and the letter Rā’ is assimilated into the following Rā’, resulting in “Yuḍarrā.” The use of accusative case is due to the duplication (Tashdīd) that occurs when two Sākan letters meet, and Faṭḥah is considered the lightest letter, hence pronounced with it.

Interpretations:

1. Interpretation with Omitted Verb:

- Some scholars interpret the verse by assuming an omitted verb, suggesting that the origin is “Yuḍārir”. (to harm). With the Kasrah on Rā’, the scribe and the witness become the subjects.

- In this view, the meaning is that neither the scribe should be harmed by recording something not dictated to him, nor should the witness be harmed by bearing witness to something they were not asked to do or refrained from bearing witness. This interpretation is supported by scholars like Ṭāwūs, al-Ḥasan, Qatādah, and ibn Zayd.

- Others interpret it in passive form, considering the origin as “La Yodarr”. (not be harmed).

In this interpretation, the scribe and witness become the objects. The scenario presented is that someone calls upon the scribe and witness for an important matter, but they claim to be busy or have important issues.

The caller insists, trying to dissuade them from their need, and Allah forbids such behavior and advises seeking others. This view is articulated by Al-Rabīʿ ibn Anas.

{The scribe should not refuse to write as Allah has taught them to write}

If someone approaches a scribe and asks them to record something, the scribe should not refuse. Even if the scribe is busy or has other matters to attend to, they should not decline the request. This is based on the guidance Allah has given them about writing.

{The witnesses must not refuse when they are summoned}

Similarly, witnesses should not refuse to testify when they are called upon. Even if there are other witnesses available, the summoned witnesses should not decline the request. Refusing to fulfill these roles is considered harmful.

{Let no harm come to the scribe or witnesses}.

The evidence of this interpretation is the recitation of ‘Umar, Ubay, ibn Mas‘ūd, Mujāhid :

(Wala Yudarr Kātib walā Shāhid) with stating duplication by the way of the passive form

However, Abū Ja‘far recited it: {Wala Yudar} with Sukūn of Rā’ and Takhfīf. He read it with one Rā’ on the origin. Al-Ḥasan recited it:

{Wala Yudarr} with Kasrah of Rā' and Tashdīd (duplication)

{If you do}, if you engage in what I forbade you to do, causing harm. {Then you have gravely exceeded 'your limits}

“If you persist in committing the prohibited actions that result in harm, then you have indeed transgressed beyond the limits set by Allah. This emphasizes the severity of exceeding the boundaries set by divine guidance, indicating that such transgression leads to serious consequences and a grave departure from the prescribed limits.”

{Be mindful of Allah, for Allah 'is the One Who' teaches you. And Allah has 'perfect' knowledge of all things}.

Qur'ān 2: 283 #

Allah Almighty said:

{If you are on a journey and a scribe cannot be found}, ibn 'Abbās, Abū al 'Āliyah and Mujāhid recited it: (Kitāban), arguing that: perhaps the scribe is found while the paper and the ink cannot be found.

They added that there was no district in Arabia without a scribe, but they might lack ink and a pen.

Aḍ-Ḍaḥāk recited it as “Kuttāban” in the plural of al-Kātib. However, other reciters read it as “{Kātibā}”. in the singular form to conform with the Moṣ-ḥaf script.

Allah Almighty next:

{Then a security can be taken. If you trust one another}, ibn 'Abbās, Ibrāhīm , Zirr ibn Ḥubaysh, Mujāhid , ibn Kathīr and Abū 'Umar recited it: {Faruhun} with Ḍammah of Rā' and Hā'. However, 'Ikrimah, Al-Minhāl, and 'Abdul Wārith recited it (Faruhn) with Ḍammah of Rā' and Jazm (Jussive) of Hā'.

The other reciters read it as “{Farihān}”. in the plural form of “Rahn,” such as Baghl and Bighāl. (mule and mules), Ḥabl and Ḥibāl (robe and robes), Kabsh. and Kibāsh (ram and rams),

Ka'b. and Ki'āb. (heel and heels).

Then (there is no need for a security, but) the debtor should honor this trust (by repaying the debt)—and let them fear Allah, their Lord and do not

conceal the testimony, for whoever conceals it, their hearts are indeed sinful and Allah (fully) knows what you do.

The term “Ruhun” (mortgage) is explained as the plural form of “Rahn.”

According to Al-Farrā’ and Al-Kisā’ī, it is the plural of the plural.

However, Abū ‘Ubayd. and others argue that it is the plural of “Rahn”. (mortgage). They provide examples of words with a similar pattern, such as Ḥalq and Ḥulūq .(throat, throats), Saqf. and Suqf. (rūf, rūfs), Qalb. of the trī and Qulub (core, cores), Jadu (luck) and its plural Jud, That and its plural Thut, Faras. (horse) and its plural Wurud, and Naṣr. and Nuṣur.. Similarly, Rahn. has the plural form Ruhun..

Al-Akhṭal wrote about this matter:

Al-ḥārith. Ibn Abī ‘Awf. Made an error in it Until eagles and vultures succided in taking him down.

And Al-Farrā’. Composed: When the throat was wet

He fell onto the vertebra of his side.

Abū ‘Umar . Mentioned: “We recited it as ‘Faruhun’ .to distinguish it from the bet of the horses.”

Additionally, Ibn Umm Sahib. Composed: Su’ād. Went away, and ‘Adan. Came instead of her, And your heart was attached to her.

“At-Tathqīl. and Takhfīf. have the same meaning in the term Al-Ruhun, such as Kutb. and Kutub. (būk, būks),

the same as Rusl. and Rusul. (messenger, messengers).

The verse means: If you are on a journey and cannot find the means of recording, take mortgages from the one you owe him to be a document by which you keep your property. If you do, then you have gravely exceeded your limits.

Be mindful of Allah, for Allah is the One Who teaches you, and Allah has perfect knowledge of all things.

The scholars agreed that a mortgage is not valid except by handing it down.”

Mujāhid is of the view that a mortgage is not valid except on a journey when the scribe is not found. Others have permitted it in all cases, and the Messenger of Allah mortgaged his shield to a Jew.

{If you trust one another}

according to the mode of Ubay, “Fa’in Utumina,” meaning if the one you owe a debt to was honest in the creditor’s trust, so he may not mortgage anything from him due to his trust in him.

{Then (there is no need for a security)}.

is derived from Amānah, meaning trust. Then its Hamzah was turned into Wāw to match the Dammah of the previous letter.

{But} the debtor should honour this trust ‘by repaying the debt and let them fear Allah, his Lord}

in repaying the right to its owner. Then the address is directed to the witnesses, saying,

{and do not conceal the testimony}

if you are asked to do it.” As-Sulamī recited it as

{Wala Yaktumu}, with Ya, similar to (Ya’malun).

Afterwards, He mentioned the consequence of concealing the testimony, saying

{For whoever conceals it, their hearts are indeed sinful},

meaning they are sinners in their hearts. It serves as both the subject and predicate.

Ibrāhīm ibn Abī ‘Ablah. recited it as (Fa’inahu Uthima Qalbuh). on the pattern of Fa’l,

signifying that the heart will be sinful.

“And Allah (fully) knows what you do.”

[675] Ibn Fanjawayh informed me: Muḥammad Al-Muẓaffar narrated to us: Abū Muḥammad ‘Abdul-Raḥman ibn Sayjūr al-Ramlī narrated to us: Abū Qurrah Muḥammad Ḥumayd al-Ra’inī narrated to us: ‘Abdullah ibn Ṣāliḥ narrated to us: Mu‘āwiyah ibn Ṣāliḥ narrated to us, on the authority of al-‘Allā’, that is, ibn al-Ḥārith-on the authority of Makḥūl, on the authority of Abū Burdah, his father reported the Prophet (P.B.U.H) as saying:

“Whoever conceals testimony when summoned to it is like the one who gives false testimony.” ⁽¹⁾

Qur’ān 2: 284 #

Allah Almighty said:

{To Allah ‘alone’ belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it}.

The scholars have debated its specific context, with some asserting that it refers to the concealing and revealing of testimony.

In this interpretation, it serves as a reminder to witnesses that whether they openly declare their testimony. or kīp it hidden, Allah will hold them accountable. This perspective is supported by the views of scholars such as

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- (1) [675] **The assessment of the reliability of the chain of transmitters:** The compiler’s sheikh has many disapproved narrations, and there is also someone for whom I could not find a biography, and Muḥammad ibn Ḥāmid, in which I could not find any criticism or rectification. Moreover, ‘Abdullah ibn Ṣāliḥ made many mistakes, and he was unique and Muḍṭarib in his chain of transmitters.

Narrated by Al-Ṭabarānī in ((Al-Mu‘jam al-Awsaṭ)) 4/270 (4167), on the authority of ‘Alī ibn Sa‘īd Al-Razī. It was narrated by Al-Shajārī in ((Al-Amālī Al-Khamisiyah)) 2/238 from the way of Ḥājib ibn Abī Bakr, both of them, on the authority of Abū Qurrah Muḥammad ibn Ḥāmid in it.

Al-Haythamī attributed it in ((Majma‘ Al-Zawā‘id)) 4/200 to Al-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)).

Aṭ-Ṭabarānī stated in ((Al-Mu‘jam al-Awsaṭ)) 4/270: No one narrated this Ḥadīth on the authority of Makhḥūl except Al-‘Alā’; not from Al-‘Alā except Mu‘āwiyah, and not from Mu‘āwiyah except ‘Abdullah ibn Ṣāliḥ, and Abū Qurrah the only one who narrated it.

Al-Mundhirī said in ((Al-Targhib wa’l-Tarhib)) 3/222: A Gharīb Ḥadīth, narrated by Aṭ-Ṭabarānī in “Al-Kabīr” and “Al-Awsaṭ” from the narration of ‘Abdullah ibn Ṣāliḥ, the scribe of Al-Layth, and Al-Bukhārī cited it as evidence.

According to Al-Haythamī in ((Majma‘ az-Zawā‘id)) 4/200: It includes ‘Abdullah ibn Ṣāliḥ was trusted by ‘Abdul-Mālik ibn Shu‘ayb. He said: He is a trustworthy and reliable. However, some weakened him.

I said: Al-Bukhārī did not record to ‘Abdullah ibn Ṣāliḥ except in a Mu‘allaq form. Therefore, he did not use it as evidence, and he is not one of its conditions, and he was Muḍṭarib (shaky) in its chain of transmitters. Moreover, Aṭ-Ṭabarānī narrated it in ((Musnad ash-Shāmyīn)) 3/134 (1942), 4/329 (3462), on the authority of Bakr ibn Sahl and Muttalib said: ‘Abdullah ibn Ṣāliḥ narrated to us, he said: Mu‘āwiyah ibn Ṣāliḥ narrated to me, on the authority of Makhḥūl Ad-Dimashqī, on the authority of Abū Hurayrah, through a Marfū‘ chain of transmitters.

as-Sha'bī, 'Ikrimah, and one narration of Mujāhid, as well as Miqsim. from Ibn 'Abbās.

{and do not conceal the testimony....}

Some scholars argue that this verse was revealed concerning those who formed alliances with the disbelievers against the believers.

In this interpretation, the verse serves as a reminder that whether one openly declares their allegiance or kīps it hidden,

Allah will call them to account for it.

Scholars like Mukātel and al-Wāqidī support this view. This interpretation is consistent with another verse in Surat Alī Imrān:

{Say, (O Prophet,) "Whether you conceal what is in your hearts or reveal it, it is known to Allah}

[Qur'ān Chapter 3: Verse 29]

referring to the patronage of the disbelievers.

According to this perspective, the verse carries a general message, but scholars differ on its exact context and application.

Some scholars argue that this verse is abrogated.

According to various narrations, when this verse was revealed, Abū Bakr, 'Umar , 'Abdul-Raḥmān ibn 'Awf,

Mu'āz ibn Jabal, and some of the Helpers went to the Prophet. (PBUH). and expressed their distress, stating that no verse had bīn revealed upon them more difficult than this one.

They found it challenging to reconcile what they said openly with what they felt in their hearts, even if it meant losing the world and everything in it.

They feared they would be held accountable for it and faced destruction.

In response, the Prophet (PBUH) acknowledged their struggle. and reminded them of the difficulties faced by the People of the Two Scriptures. (Jews and Christians) who had said, 'We hear and we disobey.'

The Prophet encouraged them to say, 'We hear and we obey.' Despite finding it challenging, they complied, and they continued in this state for a year. Eventually, Allah sent down relief and comfort, emphasizing that He does not burden any soul beyond its capacity.

This was revealed in the verse:

{Allah does not require of any soul more than what it can afford},

[2:286],

providing reassurance to the believers.

As a result, many scholars hold the view that this verse abrogated the previous one.

The Prophet (PBUH) reassured his Ummah, stating that Allah has pardoned them for what they say to themselves as long as they do not utter it or act on it.

This perspective is supported by the opinions of ibn Mas'ūd, Abū Hurayrah, 'Aishah, Ibn 'Abbās (according to the narration of ibn Sīrīn), 'Atā', and others.

Among the Followers who share this viewpoint are Muḥammad ibn Sīrīn, Muḥammad ibn Ka'b. Al-Quraḏī, Mūsa ibn 'Ubaydah, Qatādah, al-Kalbī, Shaybān, and Sa'īd ibn Mujanah..

A touching incident is recounted by Sa'īd ibn Mujanah, who mentioned sitting with 'Abdullah ibn 'Umar .when he recited the verse

{Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it},

In response, ibn 'Umar . expressed dīp distress, stating that if Allah were to punish them for this, they would be dūmed. He wept until his cries were audible.

Upon hearing this, Ibn 'Abbās. said, "May Allah pardon Abū 'Abdul Raḥmān. The Muslims were dīply grieved when this verse was revealed, but then Allah, the Almighty, sent down:

{Allah does not require of any soul more than what it can afford}.

This provided solace and reassurance to the believers.

The inner thoughts of humans, which were initially subject to recompense according to the verse

"{Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it},"

posed a difficulty for the Muslims. However, this verse was later abrogated, and the recompense became focused only on statements and actions.

Others argue that this verse is Muḥkam and not abrogated because abrogation can only occur in reports in the form of an imperative, a prohibition, or a condition.

Therefore, there are differing opinions on its interpretation, and some terminologists suggest that Allah is emphasizing the importance of intention in the heart.

Allah Almighty said

{Or what you intended in your hearts}

[2: 225]

This verse implies that everyone will be judged based on their intentions, whether their actions are public or secret.

Allah will make each individual aware of their deeds, whether they were declared through physical movements or remained intentions in the heart.

Allah will then forgive or punish as He wills. This interpretation aligns with the statement of scholars like Al-Ḥasan, Al-Rabīʿ, Qays ibn Abī Ḥāzim, and one narration from Aḍ-Ḍaḥāk . from Ibn ʿAbbās.

This perspective is supported by another verse in the Qurʾān: “Do not follow what you have no sure knowledge of.

{Do not follow what you have no ‘sure’ knowledge of. Indīd, all will be called to account for ‘their’ hearing, sight, and intellect} [17: 36]

Another perspective is that this verse signifies that Allah will take into account everything that His creation discloses or conceals in terms of their deeds.

The punishment for concealing deeds may manifest in this worldly life through hardships, calamities, and distressing situations.

This interpretation is attributed to ʿAishah. (may Allah be pleased with her), who, when asked about the verse, reportedly stated that no one had asked her about it .since she had inquired from the Messenger of Allah. (PBUH).

According to a narration, the Prophet. (PBUH) .said

“O ʿAishah, It concerns what Allah the Almighty afflicts man of fever, calamity, even the thorn, and the goods that he put it in his sleeve then he

miss it, so he feel grievous for it, then he will find it in his armpit until the believer will come out of his sins as the red gold will come out of bellows.”

These are considered expiations for sins, allowing believers to emerge purified.

This understanding aligns with the concept that one may face the consequences of concealed sins in this life.

Supporting this perspective is another Quranic verse:

{Whoever commits evil will be rewarded accordingly, and they will find no protector or helper besides Allah} [4:123]

Indicating that the retribution for wrongdoing is experienced in this world.

Mujāhid said in a narration of Manṣūr and Abī Najīh:

{Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it},

the verse's meaning is extended to cover both certainty and doubt, emphasizing the accountability for concealed thoughts or intentions.

Jaʿfrr ibn Fanjawayh provides a further interpretation, suggesting that .

{Whatever you reveal in your hearts}

pertains to adherence to Islam, while

{Or whatever you conceal},

refers to the hidden aspects of faith.

{and whether you reveal in your hearts},

Another interpretation posits that the verse encompasses actions based on intentions, whether these intentions are concealed within the heart or explicitly revealed.

In this view, Allah will take into account both what individuals have known and intended to do, as well as what they openly reveal and intend to carry out.

However, actions that were merely contemplated in thought, without a genuine intention. to execute them, will not be held against a person.

This perspective draws support from another Quranic verse:

{Allah will not hold you accountable for unintentional oaths, but for what you intended in your hearts. and Allah is All-Forgiving, Most Forbearing} [2: Verse 225]

This verse emphasizes that Allah's judgment is based on genuine intentions rather than unintentional expressions or flitting thoughts.

[676] Abū al-Qāsim ibn Ḥabīb narrated to us: Abū Ja'far Muḥammad Aḥmad ibn Sa'īd Al-Rāzī narrated to us: Al-'Abbās ibn Ḥamzah narrated to us: Aḥmad ibn Abū al-Ḥawarī narrated to us, on the authority of Muḥammad Yazīd at-Tarsūsī, that 'Abdullah ibn Al-Mubarak said: I said to Sufyān: "Will the servant be judge by intention?" He said: "If it is a determination, he will be recompensed for it. ⁽¹⁾

[677]Muḥammad Mūsa ibn Al-Faḍl informed us: Muḥammad 'Abdullah ibn Aḥmad narrated to us: 'Abdullah ibn Muḥammad Abī ad-Duniyā informed us: 'Alī ibn Al-Ḥusayn narrated to us, that 'Umar ibn Jarīr said: I came out while I was young, I intended to do something , so I passed by Abū Ṭālib the narrator, and the people had gathered around him, the first thing he talked about it was that

he said: "O people who intend to disobey, did not you know that the creator of intention is well aware of your intention, so I fell fainted, when I restored my consciousness, I turn in repentance to Allah. ⁽²⁾

[678] On the authority of ibn Abī ad Duniyā said: Ishāq ibn Ismā'īl narrated to us: Ya'lā ibn 'Ubayd. narrated to us that Ismā'īl ibn Abī Khālid. said the following: The children of Israel faced a severe famine. During that time, a person passed by and expressed a wish, saying, "I wish I had flour so that I

(1) **The assessment of the reliability of the chain of transmitters:**

The compiler's Sheikh was lied by al-Ḥākim, as well as it contains whom I could not find any Jarḥ or Ta'dīl about. And Muhammad ibn Yazīd used to steal Ḥadīth.

The authentication of Ḥadīth:

This tradition was mentioned by al-Baghawī in ((Ma'ālim at-Tanzīl)

(2) **The assessment of the reliability of the chain of transmitters:**

It includes 'Amr ibn Jarīr who is Matrūk whom Abū Ḥātim declared him a liar.

It was narrated by al-Bayhaqī in ((Shu'b al-Imān)) 459/5 (7284), on the authority of Abū Sa'īd aṣ-Ṣayrafī.

could feed the children of Israel.” This person was rewarded according to his sincere intention, despite not having the actual means to fulfill it. ⁽¹⁾

[679] On the authority of ibn Abī ad-Dunyā, Salamah ibn Shabīb narrated to me: Sahl ibn ‘Aṣim narrated to us: Yaḥyā ibn Muḥammad al-Jārī narrated to us: ‘Abdul-Raḥman ibn Zayd ibn Aslam narrated to us, that his father said: There was a man who sought guidance from the scholars, asking for a deed that would allow him to continuously worship Allah both during the day and at night. He was advised that his request had been fulfilled, and he was encouraged to do as much good as he could. If he ever felt tired or had to stop, he should still intend to do it, as the intention to do good carries the same reward as actually performing it.

This conveys the meaning behind the statement of the Prophet (PBUH),

“The believer’s intention is better than his dīd.” This is because while a deed may cease, the intention continues to hold value.

According to Muḥammad ‘Ali, the interpretation of the verse ⁽²⁾

(1) **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters contains Ibn Abī Ad-Dunyā who is Ṣadūq, as well as Ishāq ibn Ismā‘īl. The narration was mentioned by Al-Zubaydī in “Ithāf As-Sādah’ As-Muṭaqīn” 10/8, and he attributed it to Ibn Abī Al-Dunyā in “Al-Ikhlās” and I did not find it in “Al-Ikhlās wal-Niyah” by Ibn Abī Al-Dunyā, which was printed, and the investigator corrected it at the end of the book (p. 75). It was mentioned by Abū Talib al-Makkī in ((Qūt al-Qulūb)) 4/37.

(2) **The assessment of the reliability of the chain of transmitters:**

It includes ‘Abdul Raḥmān ibn Zayd ibn Aslam who is weak.

The authentication of Ḥadīth: This tradition was mentioned by Abū Ṭalib al-Makkī in ((Qūt al-Qulūb)) 4/35. And Al-Zubaydī in ((Ithāf As-Sādah Al-Mutaqīn)) 10/12 and he said: It was transmitted by the owner of ((Al-Qūt)).

Narrated by Al-Ṭabarānī in ((Al-Mu‘jam al-Kabīr)) 6/185 (5942), and Abū Nu‘aym in ((Ḥilyat Al-awliyā’)) 3/255 via Ḥatīm ibn ‘Abbād, on the authority of Yaḥyā ibn Qays Al-Kindī, on the authority of Abi Ḥāzim, on the authority of Sahl ibn Sa’d as Marfū’.

According to Abū Nu‘aym: This is an unfamiliar Ḥadīth from the Ḥadīth of Abū Ḥāzim and Sahl. We only relate it from this way.

Al-Haythamī said in ((Majma‘ az-Zawā’id)) 1/61, 109: Its narrators are reliable except for Ḥatīm ibn Abbād Al-Jusashī, but I did not find any biography for him.

It was narrated by Al-Bayhaqī in ((Shu‘b al-Imān)) 5/343 (6859), and see the edition of Dar Al-Alawiyyah 12/229 (6445), and Al-Quḍā’ī in ((Musnad Al-Shihāb)) 1/119 (147) via Yūsuf ibn ‘Aṭīyyah, on the authority of Thābit, On the authority of Anas, with a chain of transmitters. Al-Sakhawī attributed it in ((Al-Maqāsid Al-Husanā)) (p. 450) to al-‘Āṣakārī in ((Al-Amthāl)).

Whether you reveal what is in your hearts},

is that it refers to outward deeds, while

{Conceal it},

refers to inward deeds.

The statement

{Allah will call you to account for it}

Implies that Allah will hold individuals accountable for their actions, whether they are worshippers for their deeds or knowledgeable individuals for their cases

Some scholars explain that on the Day of Judgment, Allah will declare that it is a day when secrets will be disclosed, and the innermost aspects will be revealed.

Allah's scribes only recorded what was apparent in people's actions, but Allah, being the Knower of hearts, knows what is within them that the records did not capture.

Allah will inform individuals about these hidden aspects, holding them accountable for everything, even an atom's weight, emphasizing His complete knowledge.

Allah will then forgive those whom He wills, stating His immense mercy, and punish those whom He wills, emphasizing His justice.

Abū ash-Sheikh narrated it in ((Al-Amthāl)) (pg. 33) (52) from another route on the authority of Yūsuf ibn 'Attiyah, on the authority of Thābit as Mursal.

Al-Bayhaqī said in ((Shua'b al-Imān)) 5/343: Its chain of transmitters is weak.

It was narrated by Al-Quḍā'ī in ((Musnad Al-Shihāb)) (119) (148) from the Ḥadīth of Al-Nawwās ibn Sam'ān.

Al-Iraqī said in ((Takhrij Ahadith Ihyā 'Ulūm ad-Dīn)) 4/386: Al-Ṭabarānī reported it from the Ḥadīth of Sahl ibn Sa'd, and from the Ḥadīth of Al-Nawwās ibn Sam'ān, both of which are weak.

Al-Sakhawī stated in ((Al-Maqāsid Al-Ḥasanah)) (p. 450): It is, even if it is weak; In its totality, the Ḥadīth is strengthened, and it has singled out a part in its meaning.

Ibn Diḥyah said: It is not valid. Al-Suyūṭī weakened it, and Al-Manāwī and Al-Albani endorsed it. See: ((Al-Maqāsid Al-Ḥashanah)) by Al-Sakhawī (p. 450), ((Fayḍ Al-Qadīr)) by Al-Manāwī 6/379 (9295) from the Ḥadīth of Anas, and the Ḥadīth of Sahl ibn Sa'd 6/380 (9296), ((Ḍa'if al-Jāmi' aṣ-Ṣaghir)) by Al-Albani 6 /17 (5988).

The verse conveys that if individuals reveal their intentions through their actions or conceal them, Allah will call them to account.

{Whoever wills}

For believers, Allah may forgive, as per His will.

{and punish whoever He wills}

while disbelievers will be punished, demonstrating His justice.

This interpretation aligns with the views of Aḍ-Ḍaḥāk, Al-Rabīʿ, and one narration from Al-ʿAwfī. and Al-Walibī. from Ibn ʿAbbās.

The distinction between being called to account and being punished is highlighted in the statement

{He will call you to account for it}.

The verse doesn't explicitly state punishment but emphasizes the process of being brought to account.

The act of calling to account is separate from the act of punishment, signifying that individuals will undergo scrutiny. and acknowledgment of their deeds during this process, and the actual punishment may be withheld.

This understanding. is supported by a narration from Qatādah, who reported from Safwān ibn Mihriz.

According to this narration, Ibn ʿOmar was asked about

“an Najwā” while performing Tawāf, and he mentioned a saying of the Prophet (PBUH) .regarding believers being brought near to their Lord.

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“The believer will come near (his Lord) till his Lord covers him with His screen and makes him confess his sins. (Allah will ask him), ‘Do you know (that you did) ‘such-and-such sin?’ He will say twice, ‘Yes, I do.’ Then Allah will say, ‘I concealed it in the world and I forgive it for you today.’ Then the record of his good deeds will be folded up. As for the others, or the disbelievers, it will be announced publicly before the witnesses: ‘These are ones who lied against their Lord.’”

[680] Al-Ḥasan ibn Muḥammad ibn ʿAlī informed us: ʿAbdullah ibn Muḥammad Muslim informed us: Aḥmad ibn Muḥammad Abī Rajāʾ

narrated to us: Wakī‘ narrated to us, on the authority of Al-A‘mash, on the authority of al-Ma‘rūr, that Abū Dharr said:

“The man will be brought forth on the Day of Resurrection, and the command will be given: “Show him his minor sins, and let his major sins be hidden from him!” He will therefore be told: “On such-and-such a day, you committed such-and-such and such-and-such sins!” He will acknowledge [his sins] and not disavow them and he will be fearful of those sins that are major offenses, so the command will be given: “In place of every bad deed he committed, grant him a good deed!” He will therefore say: “I am guilty of sins that I do not see here!” Abū Dharr said: “I saw Allah’s Messenger (Allah bless him and give him peace) smile so broadly that his molar teeth showed.”

He said: I have As-Sīn the Prophet (P.B.U.H) laughing so that his molar teeth appeared. ⁽¹⁾

(1) [680] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is Ḥasan. It includes Aḥmad ibn Muḥammad ibn Abī Al-Rajā and he is Ṣādūq, but he was criticized, so the Ḥadīth is Ṣaḥīḥ by virtue of another Ḥadīth.

Also, it was reported in ((al-Zuhd)) for Wake 2/651 (367).

It was narrated by Abū ‘Awānah in ((Al-Musnad)) 1/146 (435) on the authority of Ibn Abī Raj’ Al-Maḍīṣī narrated it in a similar manner.

It was narrated by Muslim, The Book of Faith, and Chapter: The lowest status of the people of Paradise will be in it (190/315) on the authority of Muḥammad ibn ‘Abdullah ibn Numayr and Ibn Abī Shaybah, and his wording was not included. It was narrated by Imām Ahmad in ((Al-Musnad)) 5/157 (21393), and Ibn Mandah in ((Al-Iman)) 2/822 (848) via ‘Abdullah ibn Muḥammad Al-‘Absī and Muḥammad ibn Abī Bakr Al-Muqaddamī, all of them on the authority of Wakī‘ by his narration.

It was narrated by Muslim, The Book of Faith, the chapter on the lowest status of the people of Paradise in it, and his wording was not mentioned. And Al-Tirmidhī in the description of Paradise, chapter (10) (2596), and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ. Likewise Imām Aḥmed narrated it in ((Al-Musnad)) 5/170 (21492), and Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Ihsān)) 16/375 (7375), and Ibn Mandah in ((Al-Imān)) 2/823 (849), all of them from the path of Abū Mu‘āwiyah. Narrated by Muslim, The Book of Faith, Chapter: The lowest status of the people of Paradise will be in it (190/314), Abū Awānah in ((Al-Musnad)) 1/146 (435), Ibn Mandah in ((Faith)) 2/822 (847), and Al-Bayhaqī in (847). (Al-Asmā was Ṣifāt) 1/102, all of them via ‘Abdullah ibn Numayr.

It was narrated by Abū Awānah in ((Al-Musnad)) 1/146 (434), and Abū Nu‘aym in ((Al-Mus-takhraj on Ṣaḥīḥ Muslim)) 1/262 (471) via Yaḥyá Al-Hamānī, all of them narrated it, on the authority of Al-A‘mash in a similar manner.

Al-Ḥasan ibn Muslim said: On the Day of Judgment, Allah the Almighty will account the believers with his Bounty and his virtue, and He will account the disbelievers with argument and Justice.

Then Allah the Almighty said:

{He forgives whoever He wills, and punishes whoever He wills}.

Some scholars, like Abū Jaʿfar, ibn ʿAmir, ibn Muḥayṣin, al-Ḥasan, ʿAṣim, and Yaʿqūb, recited the verse in the nominative case.

According to Abū Ḥātm, this signifies a choice or initiation, indicating that Allah initiates forgiveness for whomever He wills.

Accusative Recitation: Ibn ʿAbbās recited it in the accusative case. This could suggest a focus on specific individuals. being forgiven or punished, emphasizing the act itself.

Some recited it in the jussive form, implying a request or supplication for forgiveness or punishment.

Others recited it in the Jussive form, suggesting attributes and

whoever recited it in accusative as declinable; or as there is an implied An.

Ṭāwūs, citing Ibn ʿAbbās, proposed an interpretation: Allah forgives major sins for whomever He wills. and punishes for minor sins as He wills.

{He cannot be questioned about what He does, but they will ʿallʿ be questioned} [21:23]

{And Allah is Most Capable of everything}

Qurʾān 2: 285 #

Allah (may He be glorified and exalted):

{The Messenger ʿfirmlyʿ believes in what has been revealed to him from his Lord, and so do the believers}.

[681] Abū Al-Ḥasan Muḥammad Al-Qāsim informed me: Abū Muḥammad ʿAbdullah ibn Muḥammad ibn ʿAlī narrated to us: Abū al-ʿAbbās as-Sarrāj narrated to us: Al-Ḥusayn ibn Al-Aswad narrated to us: ʿAbdullah ibn Numayr narrated to us: Mālik ibn Mighwal narrated to us, On the authority of az-Zubayr ibn ʿAdī, who narrated from Ṭalḥah ibn Muṣarrif, who in turn narrated from Murrah, it is reported that ʿAbdullah. said the following:

“During the Night Journey of the Messenger of Allah /(PBUH), he reached a point known as Sidrat al-Muntahā, which is located in the sixth heaven.

This is the place where all that ascends from the lower realms comes to an end, and all that descends from above is collected. Allah says in the Qur’ān : ‘When what covered the lote-trī did cover it!’

It was described as moths of gold.

Additionally, thrī significant things were bestowed upon me: the obligation of performing the five daily prayers, the last verses of Surah Al-Baqara, and the glad tidings that anyone from my Ummah. who dies without associating anything with Allah will be forgiven for the major sins they committed.” ⁽¹⁾

[682]Abū ‘Abdullah ath-Thaqafī informed us: Muḥammad al-Ḥasan al-Ka’bī narrated to us: Al-’Abbās ibn Aḥmad ibn Ḥasan ash-Shamī narrated to us in al-Basrah: ‘Abdul Wahab ibn aḍ-Ḍaḥāk narrated to us: ‘Ismā’īl

(1) [681] *The assessment of the reliability of the chain of transmitters:*

The compiler’s sheikh was rejected by al-Ḥākim, and the sheikh of his sheikh I did not find any criticism or rectification about him, and al-Husayn ibn al-Aswad is Ṣadūq Yukhtī’, and the Ḥadīth was narrated from Ṣaḥīḥ chains of transmitters on the authority of Mālik ibn Mughal. Narrated by Muslim, Book of Faith, Chapter on Sidrat al-Muntahā (173/279) and Abū Ya’lā in ((Musnad)) 9/204 (5303), and from his way by Abū Nu’aym in ((Al-Mustakhraj in Ṣaḥīḥ Muslim)) 1/239 (434) both of them on the authority of Zuhayr ibn Ḥarb. It was narrated by Muslim on the authority of Muḥammad ibn ‘Abdullah ibn Numayr (173). It was narrated by Imām Aḥmad in ((al-Musnad)) 1/387 (3665), 1/422 (4011), and from his way it was narrated by Abū Nu’aym, all of them on the authority of ‘Abdullah ibn Numayr in it according to him, and they have an addition in the beginning.

It was narrated by Muslim, and his wording was not mentioned. Similarly, Ibn Abī Shaybah reported it in ((al-Muṣannaf)) 11/25 (32230), and Abū Nu’aym, and Al-Baghawī in ((Ma’ālim at-Tanzil)) 1/359, all of them narrated it from the path of Abū Usamah.

It was narrated by An-Nasā’ī in The Book of Prayer, Chapter on the Obligation of Prayer 1/223, and in “As-Sunan Al-Kubrā” 1/140 (315), and Abū ‘Awānah in “Al-Musnad” 1/115 (346), both of them from Yaḥyá ibn Adam. It was narrated by Abū ‘Awānah in ((al-Musnad)) 1/115 (345) via Abū Aḥmad al-Zubayrī, all of them on the authority of Mālik ibn Mughal with it, in a similar manner.

It was narrated by Al-Tirmidhī, Book of Interpretation, Chapter and from Surat Al-Najm (3276), and he said: Ḥasan Ṣaḥīḥ. From Sufyān ibn ‘Uyaynah, on the authority of Mālik ibn Mughal, on the authority of Ṭalḥah ibn Musrif, on the authority of Murrah. It was narrated by Al-Bayhaqī in ((Dalā’il Al-Nubuwwah)) 5/474 via ‘Uthmān ibn ‘Umar, on the authority of Mālik Ibn Mughal, on the authority of Al-Zubayr ibn ‘Uday, on the authority of Murrah in it. And see ((Tuḥfat al-Ashrāf)) by Al-Muzzi 7/138 (9548).

ibn ‘Ayyāsh narrated to us, on the authority of al-Walīd ibn ‘Abbās, on the authority of ‘Aṣim ibn Bahdalah, on the authority of Zirr, on the authority of ‘Alqamah ibn Qays, that ‘Uqbah ibn ‘Amr said: I heard the Messenger of Allah (P.B.U.H) saying:

“Allah the Almighty revealed two verses from the treasures of Paradise. The Most Merciful wrote them with His own Hand, two thousand years before He created the universe. Whoever recites these verses twice after the ‘Ishā’ prayer, they will be sufficient for him instead of the night prayer.”

{The Messenger ‘firmly’ believes in what has been revealed to him from his Lord, and so do the believers} up to the end of Surat Al-Baqarah. ⁽¹⁾

[683] Aḥmad ibn ‘Ubay informed me: Muḥammad ‘Imran informed us, saying: (I’m Al-Ḥasan) ibn Sufyān: Ibn Abī Shaybah narrated to us: ‘Affān narrated to us: Ḥammad ibn Salamah narrated to us: al-Ash‘ath ibn ‘Abdul-Raḥman al-Jārmī narrated to us, on the authority of Abū Qilābah, on the

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- (1) [682 **The assessment of the reliability of the chain of transmitters:** The compiler’s sheikh has many disapproved narrations, and there is also Abd al-Wahhāb ibn al-Ḍaḥāk who is Matrūk, and al-Walīd ibn Abbād is unknown.

The authentication of Ḥadīth: This route was mentioned by Ad-Daraqutnī in al-‘Ilal ((Al-Ilal)) 6/171, where he said: It was narrated by ‘Āṣim ibn Abī Al-Najūd, and he differed from him; Al-Walīd ibn Abbād narrated it, on the authority of ‘Aṣim, on the authority of Zirr ibn Ḥubaysh, on the authority of ‘Alqamah, on the authority of Abū Mas‘ūd.

It was narrated by Ibn ‘Uday in ((al-Kāmil)) 7/84, and on the authority of Ḥamzah ash-Sahmī in ((Tārīkh Jurjān)) (p. 268) via Ibrāhīm ibn Al-‘Alā’, he said: Ismā‘īl ibn Ayyāsh narrated to us, on the authority of Al-Walīd ibn ‘Abbād, on the authority of Abān, on the authority of ‘Āṣim ibn Bahdalah with it.

Ad-Daraqutnī said in ((al-Ilal)) 7/171: It was said that it was narrated on the authority of Al-Walīd ibn ‘Abbād, on the authority of ‘Abān ibn Abī ‘Ayyāsh, on the authority of ‘Āṣim.

Ibn Ḥajar said in ((Al-Kāf ash-Shāf)) 1/333: In its chain of transmitters is Al-Walīd ibn ‘Abbād, who is unknown, on the authority of Abān ibn Abī ‘Ayyāsh, and he is Matrūk.

It was narrated by Ibn Aḍ-Ḍaris in “Faḍā’il Al-Qur’ān” (p. 86) (173), and Al-Ṭabarānī in “Al-Mu’jam al-Kabīr” 17/203 (542), both of them from Ḥammād ibn Salamah, on the authority of ‘Āṣim ibn Bahdalah, on the authority of ‘Alqamah ibn Qays, as Mawqūf. Without saying: ((The Most Merciful wrote it with His hand two thousand years before He created creation)).

Ad-Daraqutnī said in ((al-Ilal)) 6/171: Ḥammād ibn Salamah and Ḥafṣ ibn Sulaymān disagreed with them, and he narrated it on the authority of ‘Āṣim, on the authority of ‘Alqamah, on the authority of Abī Mas‘ūd, and they did not mention anyone between them and narrated it as Mawqūf.

The Ṣaḥīḥ Ḥadīth of Abī Mas‘ūd Al-Anṣarī will come with a brief wording.

authority of Abū al-Ash'ath as-Ṣana'ānī, an-Nu'mān ibn Bashīr reported the Prophet (P.B.U.H) as saying:

“Allah the Almighty wrote a book two thousand years before He created the heavens and the earth. Then, He revealed two verses from it at the end of Surat Al-Baqarah If these verses are recited in any home for three consecutive days, no devil will approach it.” ⁽¹⁾

[684] Abūl Qāsim ibn Ḥabīb narrated to us: Abū Al-Faḍl al-'Abbās ibn Hazāz ibn Muḥammad Hazāz al-Khaṭīb narrated to us: 'Abdullah ibn Muḥammad 'Abdul 'Azīz al-Baghawī narrated to us: 'Alī ibn al-Ja'd narrated to us: Shu'bah narrated to us, on the authority of Manṣūr, on the authority

(1) [683] **The assessment of the reliability of the chain of transmitters:**

Neither Jarḥ nor Ta'dil was raised about the compiler's sheikh and this Ḥadīth was narrated through Ṣaḥīḥ routes on the authority of 'Affān.

The authentication of Ḥadīth: It was narrated by An-Nasā'ī in ((‘Amal al-Yawm wal Laylah)) (pg. 537) (967) on the authority of Aḥmad ibn Sulaymān. It was narrated by Imām Aḥmad in ((Al-Musnad)) 4/274 (18414), and Abū 'Ubayd in ((Faḍā'il Al-Qur'ān)) (p. 232), and Ad-Dārimī in ((As-Sunan)) 4/2132 (3430), and it was narrated by Al-Ḥākim in ((Al-Mustadrak)) 1/750, and he said: The chain of transmitters is Ṣaḥīḥ, and it was narrated by Al-Bayhaqī in ((Asmā wa'l-Ṣifāt)) 1/365 via Muḥammad ibn Ishāq Al-Ṣaghānī, and Al-Shamī narrated it in ((Tārīkh Jurjān)) (pg. 129) via Ibrāhīm ibn Abī Khālid, all of them on the authority of 'Affān ibn Muslim.

At-Tirmidhī narrated it in the Book of the Virtues of the Qur'ān, in the chapter on what came at the end of Surat Al-Baqarah (2882), and he said: This Ḥadīth is Ḥasan Gharīb from 'Abdul Raḥmān ibn Mahdī'd route. It was narrated by Imām Aḥmad in ((Al-Musnad)) 4/274 (18414) on the authority of Rawḥ ibn 'Ubadah. It was narrated by An-Nasā'ī in ((‘Amal al-Yawm wal Laylah)) (p. 536-537) (967) via Al-Ḥajjāj ibn Minhāl. It was narrated by Ibn Aḍ-Ḍarīs in ((Faḍā'il Al-Qur'ān)) (p. 85) (167), on the authority of Mūsā ibn Ismā'īl. It was narrated by Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 3/61 (782) from the way of Hudbah ibn Khālid in brief. Al-Baghawī narrated it in ((Sharḥ As-Sunnah)) 4/466 (1201) via Al-'Ala' ibn 'Abdul-Jabbar. It was narrated by Al-Bayhaqī in ((Shu'b al-Imān)) 2/461 (2400) via Yūnus ibn Muḥammad, all of them on the authority of Ḥammād ibn Salamah with it, in a similar manner.

This chain of transmitters is Ḥasan as Al-Ash'ath ibn 'Abd Al-Raḥmān is trustworthy.

It was narrated by an-Nasā'ī in ((‘Amal al-Yawm wal Laylah)) (p. 536) (966), al-Ṭabarānī in ((Al-Mu'jam al-Wasīṭ)) 2/93 (1360), and in ((Al-Mu'jam aṣ-Ṣaghīr)) (p. 71) (147), so did al-Bayhaqī in ((Ahlul Imān)) 2/460 (2401), all of them from the path of 'Abād ibn Manṣūr, on the authority of Ayyūb, on the authority of Abū Qilābah, on the authority of Abī Ṣāliḥ Al-Hārithī, on the authority of al-Na'mān ibn Bashīr with it, with a chain of transmitters in a Marfū form. Abū Zur'ah said: The Ṣaḥīḥ Ḥadīth is the Ḥadīth of Ḥammād ibn Salamah.

See: ((Al-Ilal)) by Ibn Abī Hātim 2/64.

of Ibrāhīm, on the authority of ‘Abdul-Raḥman ibn Yazīd, that Abū Mas‘ūd, from the Prophet (P.B.U.H), said:

Abū Mas‘ūd reported Allah’s messenger as saying,

“If anyone recites the two verses at the end of Surat Al-Baqarah at night, they will protect him from harm or be sufficient for him.”⁽¹⁾

(1) [684] The assessment of the reliability of the chain of transmitters:

The compiler’s sheikh was rejected by al-Ḥākim and some scholars of Ḥadīth, and the sheikh of his sheikh I could not find any biography for him, and the Ḥadīth was narrated from Ṣaḥīḥ paths on the authority of Shu‘bah.

Narrated by Muslim, The Book of Travelers’ Prayers, and Chapter: The Excellence of Al-Fatihah and the Endings of Al-Baqarah (807), and he did not mention his wording. Also Imām Aḥmad reported it in ((Al-Musnad)) 4/121 (1791) both of them are from Muḥammad ibn Ja‘far. It was narrated by Abū Dāwūd in Prayer, Chapter: Partitioning the Qur‘ān (1397) on the authority of Ḥafṣ ibn ‘Umar. It was narrated by an-Nasā‘ī in ((A‘māl al-Yawm wa’l-Laylah)) (p. 437) (719), and in ((As-Sunan al-Kubrā)) 5/9 (8003) via Yazīd ibn Zuray‘, all of them on the authority of Shu‘bah, in a similar manner.

It was narrated by Al-Bukhārī in the Book of Virtues of the Qur‘ān, Chapter on the merits of Surat Al-Baqarah (5009). Similarly, Imām Aḥmad narrated it in ((Al-Musnad)) 4/122 (17100), and An-Nasā‘ī in ((‘Amal al-Yawm wal Laylah)) (pg. 437) (718), and in “As-Sunan Al-Kubrā”) 5/14 (8019) from Sufyān Al Thawrī route. It was narrated by Al-Bukhārī in the Book of the Virtues of the Qur‘ān, in the chapter on how much the Qur‘ān is read (5051), and An-Nasā‘ī in ((As-Sunan al-Kubrā)) 5/14 (8020), both of them from Sufyān ibn ‘Uyaynah. It was narrated by Muslim - and his wording was not mentioned. In addition, Al-Tirmidhī narrated it in The Book of the Virtues of the Qur‘ān, Chapter: What came at the end of Surat Al-Baqarah (2881), and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ. Also Ibn Mājah narrated it in The Book of Establishing Prayers, Chapter: What It is Hoped to Suffice from Night Prayers (1369), so did An-Nasā‘ī in ((As-Sunan Al-Kubrā)) 5/14 (8018) all from the way of Jarīr ibn ‘Abdul-Ḥamīd.

It was narrated by Muslim, The Book of Travelers’ Prayers, and Chapter: The Excellence of Al-Fatihah and the End of the Cow (807) via Zuhayr, all of them on the authority of Maṣṣūr with it.

Al-Bukhārī narrated it in the Book of Conquests, Chapter (12) (4008), and the Book of the Virtues of the Qur‘ān, in the Chapter on the Excellence of Surat Al-Baqarah (5008) briefly, and in the Chapter on He Who Didn’t See Anything to Say Surah Al-Baqarah (5040), and Muslim, The Book of Travelers’ Prayers, in the Chapter on the Excellence of Al-Fatihah and the Endings of Al-Baqarah (5040). 808), and an-Nasā‘ī in ‘Amal al-Yawm wal Laylah)) (p. 437-438) (720-721) and in ((As-Sunan al-Kubrā)) 5/10 (8005), and Ibn Mājah, The Book of Establishing Prayer, Chapter What Has Come About It is Hoped to Suffice From Qiyam al-Layl (1368), and Imām Aḥmad in ((Al-Musnad)) 4/122 (17100) all of them narrated it from paths on the authority of Al-A‘mash on the authority of Ibrāhīm with it. And some of them narrate it on the authority of ‘Abdul Raḥmān ibn Yazīd and Alqamah, and some of them narrate it on the

[685] Ibn Fanjawayh informed me: ‘Alī ibn Muḥammad ibn Lu’lu’ narrated to us: Al-Haytham ibn Khalaf narrated to us: Aḥmad ibn Ibrāhīm narrated to us: Aḥmad ibn Ibrāhīm narrated to us: Ḥajjāj narrated to us, on the authority of ibn Jurayj: Mūsā ibn ‘Uqbah, that ibn Al-Munkadir narrated to us a ḥadīth which he traced it to the Prophet (P.B.U.H), he said:

“At the end of Surat Al-Baqarah, there are two verses. They are from the Qur’ān, they are supplications, and they are pleasing to the Most Merciful.”

(1)

authority of ‘Abdul Raḥmān ibn Yazīd on the authority of ‘Alqamah, and others said: On the authority of ‘Abdul Raḥmān ibn Yazīd on the authority of Abī Mas‘ūd. Abd al-Raḥmān heard it from Alqamah and Abū Mas‘ūd.

(1) **[685] The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is weak because it is Mursal and it has evidence from the Ḥadīth of Abū Dharr.

It was narrated by Abū Ubayd in ((Faḍā’il Al-Qur’ān)) (p. 233), on the authority of Ḥajjāj, on the authority of Ibn Jurayj, on the authority of Ibn Al-Munkadir. And Ibn Jurayj narrates on the authority of Mūsā ibn ‘Uqbah and Ibn Al-Munkadir.

It was narrated by Ibn Aḍ-Ḍurays in ((Faḍā’il Al-Qur’ān)) (pg. 90) (184), on the authority of Abd Al-A’la ibn Ḥammad, who said: Wahāb narrated to us, on the authority of Mūsā ibn ‘Uqbah, with it.

As-Suyūṭī attributed it in ((Ad-Durr Al-Manthūr)) 1/669 from the Ḥadīth of Ibn Al-Munkadir to Al-Firyābī in ((Dhikr)).

Al-Ḥākim narrated in ((Al-Mustadrak)) 1/750, and on the authority of Al-Bayhaqī in ((Shu’b al-Imān)) 2/461 (2403) via ‘Abdullah ibn Ṣāliḥ Al-Masrī, he said: Mu’āwiyah ibn Ṣāliḥ narrated to me, on the authority of Abū Al-Zāhriyyah, on the authority of Jubayr ibn Nafīr. On the authority of Abū Dharr, through a Marfū’ chain of transmitters regarding the virtue of the last two verses of Surat Al-Baqarah, and in it: ((For they are prayer, Qur’ān, and supplication. Al-Ḥākim stated in ((Al-Mustadrak)) 1/750: It is Ṣaḥīḥ upon the standard of Al-Bukharī, and they did not extract it. Adh-Dhahabī followed him, saying: This is what Mu’āwiyah said, and Al-Bukharī did not invoke it.

‘Abdullah ibn Ṣāliḥ was authorized in the chain of transmitters of this Ḥadīth. It was narrated by Abū Dāwūd in ((Al-Marāhil)) (p. 120) (91), and Al-Ḥākim in ((Al-Mustadrak)) 1/750, both of them from Ibn Wahb. Al-Dārimī narrated it in ((As-Sunan)) 4/2134 (3433) via Ma’n both of them, on the authority of Mu’āwiyah ibn Ṣāliḥ, on the authority of Abū Al-Zāhriyyah, on the authority of Jubayr ibn Nafīr, with it as Mursal.

It was narrated by Abū Ubayd in ((Faḍā’il Al-Qur’an)) (p. 233), on the authority of ‘Abdullah ibn Ṣāliḥ, with it as Mursal.

In another report, it was mentioned to the Prophet (PBUH) that the house of Thābit ibn Qays ibn Shamās was illuminated with lamps that night, and the Prophet (PBUH) responded,

“Perhaps he recited Surat Al-Baqarah” When Thābit was asked about this, he confirmed that he indeed recited Surat Al-Baqarah.

According to another view: This verse: {The Messenger firmly believes... up to the end} was revealed when the companions of the Prophet. (PBUH) found it burdensome what Allah (Glory be to Him) warned them about the secrets they concealed in their hearts. They complained to the Prophet. (PBUH), and he asked them,

“Do you want to repeat what the children of Israel before you said, ‘We hear and we disobey?’” They replied, “No, but we hear and obey.”

In response, Allah the Almighty revealed this verse, praising and acknowledging their prayers.

{The Messenger firmly believes}, meaning: He firmly believed in.

{What was revealed to him from His Lord}

Qatādah said: When the verse: {the Messenger firmly believes}, the Prophet (P.B.U.H) said: ((He is worthy of believing)).

{And the believers}, according to the recitation of ‘Alī and ‘Abdullah : (And the believers had believed).

{They all believe in Allah}. He made the verse in singular form to match the wording of ‘Kul’(all), namely, each one of them believed. Had He said: Amanu’ (believe) in Plural form, It would be acceptable, as Kullān may be used in singular and in plural form.

{Each instinctively knows their manner of prayer and glorification} [24:41]

And the plural in such verses as: {But to Us they will all return} [21:93]

And His statement: {And all will come before Him, fully humbled} [27:87]

Allah Almighty next:

{His angels and His Books}.

According to recitation of ibn ‘Abbās, ‘Ikrimah, Yaḥyá, Al-A‘mash, Ḥamzah, Al-Kisā’ī and Khalf: {Wakitabih} with Alif in singular form. However, the

other reciters read it: {Wakutubih} in plural, and it is more correct to be in conformity of His statement: {And His Angles}, and {His Messengers}.

Is used in singular form for two reasons.

Firstly, it is used to specifically refer to the Qur'ān.

Secondly, there is another perspective that suggests it encompasses all the Divine Books.

This is similar to how the Arabs would say,

“How much is the milk, and how much is Dinars at the hands of the people.”

Here, they are referring to both milk and currency, such as Dirhams and Dinars.

This proven by the Book of Allah in His statement:

{Then Allah Raised prophets as deliverers of good news and as warners}.
[2:213]

{And His Messengers}, the plural of messenger.

Al-Ḥasan recited it: (Waruslih) with Sukūn of As-Sīn as it has many vowels. Likewise, al-'Abbās reported from 'Abī 'Amr . Nevertheless, It was reported from Nāfi': {Wakutbih and Waruslih} with Takhfif, whereas the other reciters read it Ishbā' (longest lengthening of six vowels counts) on the origin.

Allah the Almighty said further:

{They proclaim,} “We make no distinction between any of His messengers}
So we do not believe in some and disbelieve in others, as the Jews and the Christians did. According to muṣḥaf of 'Abdullah :

(La Yufarriqun).

Jarīr ibn 'Abdullah , Sa'īd ibn Jubayr, Abū Zur'ah ibn 'Umar ibn Jarīr , Yaḥyá ibn Ya'mur, and al-Jahḍarī, ibn Abī Ishāq, 'Īsā and Ya'qūb recited it: {{La Yufariq}}. With Yā', stating: They would not distinguish, and it may be a predicate of the Messenger of Allah. Others recited it with Nūn as the implication of verb of the statement, meaning: They say: We do not distinguish.

It is similar to Allah's statement:

{And the angels will enter upon them from every gate, 'saying} [13:23], meaning: they will say: "Peace be upon you." And His statement:

{To the gloomy-faced it will be said} [3:106], meaning: It will be said to them: "Have you disbelieved?" and His statement:

{If only you could see the wicked hanging their heads 'in shame' before their Lord, 'crying:' "Our Lord! We have now As-Sīn and heard} [32:12] it means they will say: "O Lord, we have seen."

And His statement:

{As for those who take other lords besides Him} [39:3], meaning: they will say: "We did not worship them."

The term: 'between' requires two things and onwards. However, He said: {Bayan aḥd} and did not say: Āḥad, because Aḥd may be used in both singular and plural.

Allah Almighty said:

{And none of you could have shielded him 'from Us'!} [69:47]

The Prophet (P.B.U.H) said:

"The spoils were not permitted for black-headed people other than you."⁽¹⁾

Ru'bah composed:

(1) Narrated by Al-Tirmidhī, Book of Interpretation of the Qur'ān, Chapter and from Surat Al-An-fāl (3085), and he said: This Ḥadīth is Ḥasan ṣaḥīḥ Gharīb. An-Nasā'ī in ((Tafsīr)) 1/529 (229), and Imām Aḥmad in ((Al-Musnad)) 2/252 (7433), and Al-Ṭayālīsī in ((Musnad)) (p. 318) (2429), and Sa'īd ibn Manṣūr in ((Al-Sunan)) Edition by Ḥabīb al-Raḥmān 2/376 (2906), Ibn Abī Shaybah in ((Al-Muṣannaf)) 11/418 (33872), Abū Ubayd in ((Al-Amwāl)) (p. 153) (310), and Ibn Zanjawayh in ((Al-Amwāl)) 1/310 (475), and Ibn Al-Jārūd in ((Al-Muntaqā)) see ((Ghawth Al-Makdūd)) 3/328 (1071), and Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 11/134 (4806 Al-Taḥāwī in ((Sharḥ Mushkal al-Athār)) 8/361-362 (3310-3312), Ibn 'Abd al-Barr in ((Al-Tamhīd)) 6/457, and Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 6/290, all of them narrated it from different paths. On the authority of Al-A'mash, on the authority of Abū Sālih, on the authority of Abū Hurayrah, through a Marfū' chain of transmitters. however, there is an addition in it. It was narrated by Al-Bukhari in the Book of the Imposition of the Five, in the Chapter of the Prophet's Sayings: "Spoils are made lawful for you" (3124), and Muslim in the Book of Jihad, in the Chapter on the Analysis of the Spoils for This Ummah in Particular (1747), both of them from Hammām ibn Munabbih, on the authority of Abū Hurayrah as Marfū', in a similar manner.

No matter how the people differed amongst them
They would not fear anyone who saw you.

{And they say, “We hear}, your statement,{and obey}, Your command, not as the Jews said.

Hakim reported from Jābir that Jibrīl (Peace be upon him), when this verse was revealed: {The Messenger firmly believes} and said: “Allah the Almighty has praised you and your Ummah and ask and your will be given, so he asked his Lord (Glory be to Him) saying: {We seek you forgiveness}.

It was in accusative case as infinitive, namely, we seek your forgiveness, same as our saying: Glory be to You!, meaning: We glorify you in the most proper way, according to another view, it means: We seek your forgiveness.

{To You ‘alone’ is the final return}

Qur’ān 2: 286 #

Allah (may He be glorified and exalted):

{Allah does not require of any soul more than what it can afford}, the apparent meaning of the verse contains plea and supplication, as if He said: Do not burden us beyond our scope, accordingly Allah the Almighty said:

{Allah does not require of any soul more than what it can afford}.

Al-Wus’(ability) means that Allah does not burden a soul beyond its capacity, it is like: Al-Wujd and al-Juhd (effort). Ibrāhīm ibn Abī ‘Abalah Ash-Shamī recited it: (Wasi’ah) with Faṭḥah of as-Sin as a verb, meaning: Allah does not burden a soul beyond its ability. It means as well except what she can do it, so Ma was omitted.

Scholars have different interpretations of this verse. Ibn ‘Abbās, ‘Ata’, As-Suddī, and the majority of commentators state that it refers to the inner thoughts of the soul. When Allah revealed the verse,

{Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it},

believers were concerned about how they could repent for their inner thoughts and control them. In response, Allah revealed the verse, .

{Allah does not require of any soul more than what it can afford},

indicating that they would not be burdened with their inner thoughts.

According to Ibn ‘Abbās in another interpretation, this verse specifically refers to the believers.

It highlights that Allah has made their religion manageable and does not burden them beyond their ability.

He said: {Allah intends ease for you, not hardship} [2:185] and He the Almighty said:

{And laid upon you no hardship in the religion} [22:78]

And He said: {So be mindful of Allah to the best of your Ability} [64:16]

[686] I heard Abūl Qāsim (Al-Ḥasan ibn Muḥammad Ḥabīb) Al-Ḥabībī saying: I heard Abū ‘Abdullah Muḥammad Nāfi‘ as-Sijzī in Hurrah, saying: I heard Abū Yazīd Ḥātim ibn Maḥbūb As-Sami, saying: I heard ‘Abdul Jabbār ibn Al-‘Alā’ al-‘Attār saying: Sufyān ibn ‘‘Uyaynah was asked about the Almighty’s statement:

{Allah does not require of any soul more than what it can afford}, He explained that Allah does not burden a soul beyond its ease and ability. If Allah had burdened a soul with more than it could handle, it would have found difficulty in fulfilling those obligations. This interpretation is supported by the understanding that “al-Wus” refers to what is within one’s ability.

Some theologians have suggested that Allah does not burden a soul except with what is permitted for it. This means that whatever Allah has ordained for His slaves to do is within their capabilities and Allah knows best.⁽¹⁾

Allah Almighty stated next:

Allah further states

{All gūd will be for its own benefit}

This means that a person will receive rewards for the good deeds they have earned.

Conversely,

(1) [686] The assessment of the reliability of the chain of transmitters:

The compiler’s sheikh was rejected by al-Ḥākim. In addition, It contains those who were not mentioned with criticism rectification..

The authentication of Ḥadīth: This report was mentioned by al-Ḥirī ((Al-Kifāyah fi’l-Tafsir)) 1/248, Al-Wāḥidī in ((Al-Basīt)) (1/171b), and Al-Baghawī in ((Ma‘ālim Al-Tanzīl)) 1/357.

{and all evil will be to its own loss},

signifies that a person will face the consequences of their evil actions and bad deeds.

And He said as well:

{The believers pray, ‘Our Lord! Do not punish us if we forget or make a mistake},

This prayer is a request to Allah not to punish them for unintentional omissions, mistakes, or errors related to their obligations or prohibitions

{If we forget}

The term “forget” can refer to errors or acts of forgetfulness. The believers seek Allah’s protection from punishment for such unintentional mistakes.

According to al-Kalbī :When the children of Israel would forget something of what they ordained or do something of what they prohibited to do, the punishment would be hastened for them, then some food or drink would be forbidden from them according to this sin.

Therefore, Allah commanded His believing slaves to ask Him not to punish them with it.

Others said: It is derived from forgetfulness that is, omission and inattention.

Allah Almighty said:

{They neglected Allah, so He neglected them} [9:67], the first view is more correct.

{Or we make a mistake},

Suggests that the term can also be derived from the meaning of determination or premeditation

However, the more correct interpretation is that it refers to mistakes arising from ignorance or lack of knowledge.

The forms of the verb are Yakhṭa’, Khaṭa’ and Kḥiṭa’(to make a mistake).

Such mistakes are subject to Allah’s will and forgiveness, as long as they do not amount to disbelief.

Allah Almighty said:

{Surely killing them is a heinous sin}.[17:31]

The poet composed:

O Lord! Your slaves err, in your Hands is death

And You will never die

Others said that it is derived from mistake that is ignorance and mistake, and that is the more correct, as the sin that will be done willfully, it will not be forgiven, however, it is liable to the Allah's will (Glory be to Him) as long as it is not disbelief.

'Ata' said:

{The believers pray,} "Our Lord! Do not punish us if we forget or make a mistake} meaning, if we commit a sin by mistake or on purpose.

According to ibn Zayd: {If we forget} something of what you made it obligatory upon us.

{Or if we make a mistake}, meaning, if we did something of you what you prohibited to us.

Az-Zuhrī said: I heard 'Umar ibn Al-Khaṭṭab (may Allah be pleased with him) saying: "O Allah, forgive my sins." So he said: "The mistake is forgiven, so say: O Allah, forgive what I have done intentionally."

[687] ibn Fanjawayh informed us: 'Ubaydullah ibn Muḥammad Shanabah narrated to us: 'Abdullah ibn as-Ṣaqr as-Sukkarī narrated to us: Muḥammad ibn al-Muṣaffā al-Ḥimsī narrated to us: Al-Walīd narrated to us: Mālik narrated to us, on the authority of Nāfi', ibn 'Umar reported the Prophet (P.B.U.H) as saying:

"Allah has forgiven my nation for mistakes and forgetfulness, and what they are forced to do." ⁽¹⁾

Allah Almighty said:

(1) [687] **The assessment of the reliability of the chain of transmitters:** The compiler's sheikh used to narrate a lot of Munkar Ḥadīths. It also contains ibn Shanabah whom I could not find any Jarḥ or Ta'dīl (Jarh or Ta'dil) about him. In addition, the memorizers rejected it on al-Walīd. It was narrated by Abū Nu'aym in ((Ḥilyat Al-Awliyā')) 6/253, on the authority of Al-Ḥasan ibn Aḥmad ibn Ṣāliḥ As-Sabī'i, he said: 'Abdullah ibn Aṣ-Ṣaqr Al-Sukkarī narrated to us about it. In the words: ((Allah has forgiven.....)). Al-'Aqīlī narrated it in ((Al-Du'fā' Al-Kabīr)) 4/145 on the authority of Aḥmed ibn Dāwūd.

{Our Lord! Do not place a burden on us}

Abū Nu‘aym said in ((Ḥilyat Al-Awliyā’)) 6/253: This Ḥadīthi is Gharīb from Mālik; it was unique to Ibn Muṣaffā on the authority of Al-Walīd.

I said: Its chain of transmitters is Maqbūl, between trustworthy and ṣadūq, but the Ḥāfiẓs denoted it as defective and rejected it.

Ibn Ḥajar said in ((Al-Talkhīs al-Ḥabīr)) 1/282: Al-Bayhaqī narrated it; and he said: Al-Ḥākim said: It is Ṣaḥīḥ Gharīb, only Al-Walīd narrated it on the authority of Mālik.

‘Abdullah ibn Imām Aḥmad said: I asked my father about him, but my father denied him very much, and said: It is only narrated on the authority of Al-Ḥasan.

See: ((The Aḍ-Ḍu‘fā’ al-Kabīr)) by Al-‘Aqīlī 4/145.

Abū Ḥātim said: It is denounced as if it is Mawḍū‘.

See: ((Al-‘Ilāl)) by Ibn Abī Ḥātim 1/431.

Abū Dāwūd said in ((Questions of Abī ‘Ubayd Al-Ajūrī by Abī Dāwūd)) 2/183: Al-Walīd narrated ten Ḥadīthson the authority of Mālik that have no basis, of which four are on the authority of Nāfi‘.

Ibn Rajab said in ((Jāmi‘ al-‘Ulūm al-Ḥikam)) (p. 403): I said: It seems that this Ḥadīth belongs to it.

Al-Bayhaqī said: It is not preserved on the authority of Mālik.

See: ((al-Talkhīs al-Ḥabīr)) 1/282.

Ibn Ḥajar mentioned in ((Al-Talkhīs al-Ḥabīr)) 1/282 that Al-Khatīb narrated it in ((The Narrators on the authority of Mālik)) through Sawādah ibn Ibrāhīm on the authority of Mālik in it.

According to Al-Khatīb: Sawādah is unknown, and the report is denied on the authority of Mālik.

It has many evidences, including: the Ḥadīth of Ibn ‘Abbās, narrated by Ibn Mājah, The Book of Divorce, Chapter on the Divorce of Impulsive and Forsaken (2045), Al-‘Uqālī in “Al-Ḍu‘fā al-Kabīr” 4/145, and Al-Bayhaqī in “As-Sunan Al-Kubrā” 7/356, all of them from a path Al-Walīd ibn Muslim said: Al-Awzā‘ī narrated to us on the authority of ‘Aṭā’, on the authority of Ibn ‘Abbās, through a Marfū‘ chain of transmitters, with the wording: ((Allah has forgiven....)). According to the version of al-‘Aqīlī: ((Allah has pardoned.....))

Al-Buṣīrī said: This is an Ṣaḥīḥ chain of transmitters if it is free from interruption, and it seems that it is interrupted, and it is not far from the fact that the interruption was on the part of Al-Walīd ibn Muslim. It was a fraudulent compromise. ((Miṣbāḥ az-Zujājah)) 1/353 (729).

It was narrated by Al-Ṭaḥawī in ((Explanation of the Meanings of Athar)) 3/95, and Ibn Hibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 16/202 (7219), and Aṭ-Ṭabarānī in ((Al-Mu‘jam aṣ-Ṣaḥīr)) (p. 322) (766) Similarly, Al-Daraqutnī reported it in ((As-Sunan)) 4/170-171, and Al-Ḥākim in ((Al-Mustadrak)) 2/216, and he said: It is an Ṣaḥīḥ (Ṣaḥīḥ) Ḥadīth according to the criteria of the two Sheikhs, and they did not attribute it. In addition, Al-Bayhaqī in ((As-Sunan Al-Kubrā)) 7/356, all of them narrated it from the path of Bishr ibn Bakr.

Al-Bayhaqī said in ((As-Sunan Al-Kubrā)) 7/356: Its chain of transmitters is Ḥasan, and it is trustworthy.

Al-Nawawī said in ((Al-Arb‘ūn an-Nawawiyah)) (p. 85): This Ḥadīth is Ḥasan.

The interpretation of the verse varies among scholars. According to some scholars,

it refers to a covenant, contract, or pledge that the people are unable to fulfill or stand for.

They argue that the reference to

{Like the one you placed on those before us},

indicates the Jews who failed to fulfill their covenant with Allah and were consequently punished. this view was held by Mujāhid. , Qatādah, Aḍ-Ḍaḥāk , Al-Rabī‘, Mukātel, As-Suddī, al-Kalbī , Ibn Jurayj, Al-Farrā, and one report from ‘Aṭiyyah, and ‘Alī ibn Abī Ṭalḥah.

This interpretation is supported by the commentary of Ibn Abbās. on another verse,

{Do you affirm this covenant and accept this commitment?} [3:81], as saying: It means My covenant.

he states that the covenant mentioned refers to Allah’s covenant.

Other scholars interpret “al-Isr” as a load or burden, signifying a request for Allah not to burden the people as He burdened the Jews before.

They mention examples of the heavy obligations imposed on the Jews, such as fifty prayers, payment of a quarter of their property as Zakat, and various strict rules and regulations. This view is supported by the verse

“{and relieves them from their burdens and the shackles that bound them}”.

[Qur’ān Chapter 7: Verse 157]

Ibn Zayd suggests that the meaning of the verse is not to burden the people with a sin that has no repentance or atonement.

All this traces back to determination and decision, it is for something that you use to tie things: Iṣār. Likewise, it is said there is Āṣirah(ties) of kinship between someone and the other one.

See the rest of the evidence: ((Naṣb al-Rāyah)) by Ibn Ḥajar 2/64-66, ((Al-Talkhīs Al-Ḥabir)) by Ibn Ḥajar 1/281-282, ((Al-Maqāsid al-Ḥasanah)) by Ash-Sakhawī (p. 229).

[688] Abūl Qāsim as-Sadūsī recited to me: ‘Abdul Sami’ ibn Muḥammad Al-Hashimī recited to me: Abū al-Ḥasan al-‘Absī recited to me: Al-‘Abbās ibn Muḥammad Ad-Dūrī recited to ash-Shafi’ī (may Allah be pleased with him):

If someone has no favor upon me
 nor I have ties of kinship with him
 Neither was he one of my friends
 Nor would I benefit from him in this life
 or the Hereafter
 I have passed my life at his dūr
 Then, it would be a losing return ⁽¹⁾
 As for Allah the Almighty statement:

{Our Lord! Do not burden us with what we cannot bear}, meaning, do not burden us with what we cannot bear of actions; according to Qatādah, aḍ-Ḍaḥāk, as-Suddī and ibn Zayd.

Others said: the verse is concerned with the inner thought and whispering.

[689] Ibn Fanjawayh informed us: ibn Ḥabash Al-Muqrī’ narrated to us: Aḥmad ibn Muḥammad Ishāq as-Sunnī narrated to us: Muḥammad Aḥmad ibn al-Muhājir informed me: ‘Umar ibn Mudrik narrated to us: Muḥammad al-Muṣaffā narrated to us: Muḥammad Shu‘ayb ibn Shābūr narrated to us, on the authority of ibn Thawbān, on the authority of his father, that Makḥūl commented on the almighty’s statement:

{Our Lord! Do not burden us with what we cannot bear}, as saying: It refers to the sexual appetite. ⁽²⁾

(1) [688] **The assessment of the reliability of the chain of transmitters:** The compiler’s sheikh was rejected by Al-Ḥākim, and It contains whom I could not find his biography and who was not mentioned with criticism or rectification. besides, these verses of poetry were not found in the poem of Ash-Shafi’ī nor others.

(2) [689] **The assessment of the reliability of the chain of transmitters:** This chain of transmitters is Mawḍū‘, including, ‘Umar ibn Mudrik who is a liar.
The authentication of Ḥadīth: It was narrated by Ibn Abī Ḥātim in ((Tafsīr al-Qur‘ān al-‘Aẓīm)) 2/581 (3105) on the authority of his father, he said: ‘Abd as-Salam ibn Muḥammad al-Ḥaḍramī narrated to us, he said: Al-Walīd ibn Muslim narrated to us on the authority of Ibn Thawbān with it.

[690] Ibn Fanjawayh informed me: Mūsá ibn Muḥammad ibn ‘Alī ibn ‘Abdullah narrated to us: Abū Shu‘ayb al-Ḥarānī informed us: Yaḥyá ibn ‘Abdullah al-Babāltī narrated to us: Safwān ibn ‘Umar narrated to us: Al-Haytham ibn Mālik at-Ṭā’ī and others narrated to me that Abū Idrīs al-Khawlānī used to come to his companions and say:

“O Allah, refuge me and my companions from the evil of sexual appetite as it may lead to Hell.” ⁽¹⁾

[691] Ibn Fanjawayh informed me: Muḥammad Al-Ḥasan ibn Bishr narrated to us: Aḥmad ibn Fanjawayh Al-Rāzī narrated to us: Al-Ḥasan ibn ‘Alī al-Baghdādī narrated to us: Abū Al-‘Abbās narrated to us in the session of ibn Qutaybah narrated to us: ‘Uthmān ibn Sa‘īd ibn ‘Abdūs al-Qaysranī narrated to us: Ubayy narrated to us,, al-Firyābī narrated to us: On the authority of Sufyān ath-Thawrī , on the authority of Maṣṣūr, that Ibrāhīm commented on the Almighty’s statement:

{Our Lord! Do not burden us with what we cannot bear}, he stated that it refers to love. ⁽²⁾

[692] I heard Abū Ja‘far Muḥammad ibn ‘Alī ibn Aḥmad ibn Ibrāhīm al-Khalqānī saying: I heard Abū Bakr Muḥammad ‘Abdullah one of the grandson of al-‘Abbās ibn Ḥamzah h, saying: I heard Abūl Qāsim ‘Abdullah ibn Yaḥyá ibn ‘Ubayd saying: I heard ‘Abdullah ibn Aḥmad Abū Abūl Qāsim , saying: I heard Muḥammad ‘Abdul Wahab, saying concerning the Almighty’s statement:

This chain of transmitters is weak. ‘Abdul Raḥmān ibn Thābit ibn Thawbān is Ṣadūq Yukḥṭī’. Also Al-Walīd ibn Muslim is Mudallis yet he made ‘an‘anh ((literally transmitting Ḥadīths using the word ‘an).

- (1) [690] **The assessment of the reliability of the chain of transmitters:** The compiler’s sheikh has many disapproved narrations, and there are those for whom I did not find a biography, and Yaḥyá ibn ‘Abdullah is weak.

Moreover, I did not find anyone who attributed this tradition.

- (2) [691] **The assessment of the reliability of the chain of transmitters:** The compiler’s sheikh has many disapproved narrations, and there are those for whom I did not find a biography.

The authentication of Ḥadīth: It was mentioned on the authority of Ibrāhīm: Al-Baghawī in “Ma‘ālim At-Tanzīl” 1/358, Ibn Al-Jawzī in “Zād Al-Masīr” 1/348, and Abū Ḥayyān in “Al-Baḥr Al-Muḥīṭ” 3/384.

{Our Lord! Do not burden us with what we cannot bear}, He said that it refers to affection. ⁽¹⁾

Abū Khabāb said: I attended a session led by Dhūl Nūn al-Maṣri, where many people spoke about their love for Allah.

During the session, eleven people died, and someone from the audience requested Dhūl Nūn to mention the love of creatures as well.

Dhul-Nūn groaned heavily, stretched out his hand to his shirt, split it in two, and said, “Ah! Their pawns were closed, their eyes were exhausted, they were stunned, and they abandoned sleep, their nights were long, their sleep was few, their sorrows did not run out, their worries did not lose, their affairs were difficult, their tears were heavy, their eyes cried, their eyelids ulcered, the time, the family and their neighbors opposed them.

Yaḥyá ibn Mu‘ādh Al-Rāzī said: If the punishment were in my hands on the Day of Resurrection, I would not have tortured lovers, because their sins were by under compulsion, not by choice.

Ibn Jurayj is of the view that it refers to those transformed to apes and pigs.

Some of them said: It is the gloating of enemies.

[693] Abūl-Qāsim ibn Ḥabīb narrated to us: Abū ‘Alī Al-Ḥasan ibn Aḥmad al-Khayyāt narrated to us: ‘Abdul-Raḥman ibn Muḥammad al-Burābādhaī narrated to us: ‘Abdul Ḥamīd ibn ‘Abdullah narrated to us: ‘Abdul Mun‘im ibn Idrīs narrated to us, on the authority of his father, that Wahb ibn Munabbih said: Ayyūb (Peace be upon him) was asked about the most challenging aspect of his affliction, and he responded that the gloating of the enemy was the most difficult for him. ⁽²⁾

(1) 692] **The assessment of the reliability of the chain of transmitters:**

In which I did not get him biography.

And he mentioned it on the authority of Muḥammad ibn ‘Abd al-Waḥhāb: Al-Baghawī in ((Ma‘ālim al-Tanzīl)) 1/358, and Abū Ḥayyān in ((Al-Baḥr al-Muḥīṭ)) 2/384.

(2) [693] **The assessment of the reliability of the chain of transmitters:**

The tradition with this chain of transmitters is Mawḍū‘, as it includes ‘Abdul Mun‘im ibn Idrīs and he is a liar..

The authentication of Ḥadīth: It was mentioned on the authority of Wahb: Ibn ‘Abd al-Barr in ((Bahjat al-Majālis)) 2/745, and Abū Ḥayyān in ((Al-Baḥr al-Muḥīṭ)) 2/384.

[694] Abūl Qāsim Al-Ḥasan ibn Jaʿfar As-Sadūsī recited to us: Abū Šābir Al-Muʿallā ibn Asad al-Waṣītī narrated to us: Aḥmad ibn Yaḥyá narrated to us: ibn al-Aʿrābī recited to us:

All afflictions may pass by a man at ease

Except the gloating of an enemy

The afflictions will come to an end

However, the gloating of the enemy will never end. ⁽¹⁾

It was said that it means division and severing ties, we seek Allah's refuge from it.

It was said: cutting off the connections is easier than severing ties.

The poet said: If the disunity were to have a shape, it would astonish the heart, and it would tear down the mountain, and the firebrand would be slighter than it, and had Allah punished the people of Fire with disunity, they would have not found rest for what they experience of division.

He Almighty said next:

{Pardon us}, meaning: Absolve our sins and expiate them for us.

{And forgive us}, meaning: Cover our sins, pardon us, and do not expose our errors and evil deeds.

{And have mercy on us}, as we will act with your obedience and we will not abandon sins except by our Mercy.

According to another view: {And pardon us}, referring to transformation, {And forgive us} from degeneration,

{And have mercy on us}, from defamation.

It was said: {And pardon us}, referring to actions, and

{And forgive us}, referring to statements said, and {Have mercy on us} or evil thoughts.

(1) [694] The assessment of the reliability of the chain of transmitters: There is someone whom I did not find, and The compiler's sheikh was denied by al-Hakim.

The first verse was attributed by Ibn 'Abd al-Barr in ((Bahjat al-Majālis)) 2/748, and al-Rāghib al-Aṣbahānī in ((Lectures of Writers and Interviews of Poets)) 1/252 by 'Abdullah ibn Abī 'Uyaynah.

It was said: {And pardon us} refers to small sins, and {And forgive us} refers to major sins.

{And have mercy on us}, by overweighing our scale in spite of our defects.

It was said: {And pardon us} refers to the agony of death, and

{And forgive us} refers to the darkness of the grave; and {Have mercy on us} from the terrors of the Day of Judgment.

{You are our 'only' Guardian}, meaning: our Supporter and Guardian and Maintainer, so

{Grant victory over the disbelieving people}.

{You are our 'only' Guardian. So grant us victory over the disbelieving people}

[695] 'Abdullah ibn Ḥamid al-Asfḥānī informed us: Muḥammad Ja'far al-Maṭirī narrated to us, 'Alī ibn Ḥarb al-Mawṣilī narrated to us: Ibn Fudayl narrated to us: 'Atā' narrated to us, on the authority of Sa'id, that ibn 'Abbās commented on the Almighty's statement: : Allah's the Almighty statement:

{The Messenger firmly believers} until His statement:

{And to You 'alone' is the final return} as saying: I have forgiven your sins.

{Allah does not require of any soul more than what it can afford} up to His statement:

{The believers pray,} "Our Lord! Do not punish us if we forget or make a mistake} as saying: I will not punish you.

As for His statement: {Our Lord! Do not place a burden on us}, he said:

I will not burden you. With regard to His statement:

{Our Lord! Do not burden us with what we cannot bear}

He said: I neither will nor overburden you.

As for His statement: {And pardon us} up to the end of the Surah, He said: I have pardoned you and I have forgiven you, and I have shown my Mercy upon you, and I have granted you victory over the disbelieving people. ⁽¹⁾

[696] Abū ‘Abdullah Al-Ḥusayn ibn Muḥammad al-Ḥāfiẓ informed me: Aḥmad ibn Ibrāhīm ibn Shādhān narrated to us: ‘Umar ibn Aḥmad al-Qaṭṭān informed us: Muḥammad ibn Ismā‘īl al-Ḥasanī narrated to me: Wakī ‘al-Ḥarānī narrated to us: Sufyān narrated to us, on the authority of Abū Ishāq, on the authority of a man, that Mu‘ādh ibn Jabal used to say Amin whenever he would come to the end of Surat al-Baqarah. ⁽²⁾

(1) [695] **The assessment of the reliability of the chain of transmitters:**

I could not find Jarḥ or Ta‘dīl about the compiler’s sheikh, and the narration of Ibn Faḍīl on the authority of ‘Aṭā’ after he got confused, and the Ḥadīth was narrated from an Ṣaḥīḥ route on the authority of Sa‘īd.

The authentication of Ḥadīth:

Al-Wāḥidī narrated it in ((Al-Basīṭ)) (1/172b), on the authority of Aḥmad ibn Abī Mansour ibn Ḥajar, he said: ‘Abdullah ibn Ḥāmid narrated to us about it.

It was narrated by al-Ṭabarī in ((Jāmi‘ al-Bayān)) 3/160-161 and Ibn Abī Hātim in ((Tafsīr al-Qur‘ān al-‘Aẓīm)) 2/577-582 (3078, 3093, 3095, 3096, 3108, 3110, 3113) separating the verses.

Both of them on the authority of Alī ibn Ḥarb.

It was narrated by al-Ṭabarī in ((Jāmi‘ al-Bayān)) 3/159, and al-Bayhaqī in ((Shu‘b al-Imān)) 2/463 (2409), both of them via Warqā’, on the authority of Atta’ with in, in a similar manner. It bears a statement that it is Marfū‘.

This chain of transmitters is weak, for we do not know when Warqā’ narrated it on the authority of ‘Aṭā’, but it was followed.

It was narrated by Muslim, Book of Faith, Chapter on Indicating that Allah, Glory be to Him, only burdens what is within one’s ability (126). Similarly, Al-Tirmidhī reported it in the Book of Interpretation, Chapter From Surat Al-Baqarah (2992), and An-Nasā’ī in his ((Tafsīr)) 1/293 (79). Imām Aḥmad in ((Al-Musnad)) 1/233 (2070), Al-Ṭabarī in ((Jāmi‘ al-Bayān)) 3/143-144, Al-Naḥḥās in ((The Meanings of the Qur‘ān)) 1/326, and Al-Ḥākim in ((Al-Mustadrak)) 2/314, Al-Bayhaqī in ((Asmā wa’l-Sifat)) 1/337, and in ((Shu‘b al-Imān)) 2/462 (2407, 2408), and Al-Wāḥidī in ((Asbāb Al-Nuzūl)) (p. 95), and Ibn Al-Jawzī in ((Nawāsikh Al-Qur‘ān)) (p. 227-228) All of them narrated it from the path of Adam ibn Sulaymān, on the authority of Sa‘īd ibn Jubayr, with its meaning in the wording: I have done after every supplication.

(2) [696] **The assessment of the reliability of the chain of transmitters:**

Its chain of transmitters is weak. It includes an unknown man.

The authentication of Ḥadīth: Narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 3/450 (8051) on the authority of Wakī‘.

It was narrated by Abū ‘Ubayd in ((Faḍā’il Al-Qur‘ān)) (p. 234), and Ibn Abī Shaybah in ((Al-Muṣannaf)) 3/450 (8051), both of them on the authority of ‘Abdul Raḥmān ibn Mahdī.